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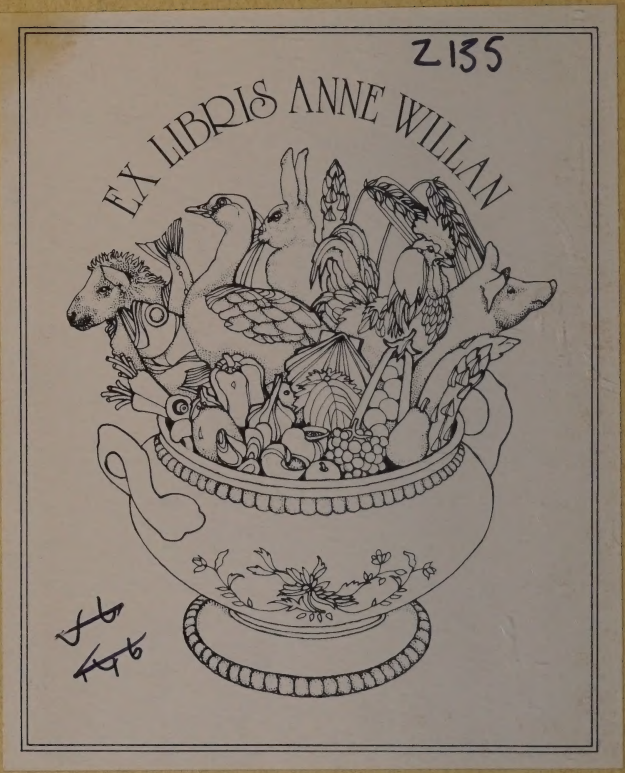

ADVERTISEMENT.

The Author hereof hath *two small Treatises* almost ready for the Press, one entituled,

A Treatise of the Nature and Complexion of Sheep, *and how to preserve them in all Seasons and Weather, and particularly and certainly from that universal mortifing Distemper,* **The Rot.**

The other.

A Discourse of Horses, *and their Natures, shewing what Meat and Water is best at all times, and how to preserve from* Surfeits *and other Diseases.* All the ways therein prescribed being very easie and natural for every one to perform without Cost or Hazard; causing them to go through more than their usual Labours, without Prejudice to their Healths, and with less trouble and charge to their Keepers.

THE

Way to Health,

Long *LIFE* and

HAPPINESS,

Or, A Discourse of

Temperance

AND

The particular *Nature of all things* requisit for the Life of Man, As

All sorts of *Meats, Drinks, Air, Exercise, &c.* with special Directions how to use each of them to the best Advantage of the BODY and MIND.

Shewing from the true ground of Nature whence most Diseases proceed, and how to prevent them.

To which is added, A Treatise of most sorts of

English Herbs,

With several other remarkable and most useful Observations, very necessary for all Families. The whole Treatise displaying the most hidden secrets of *Philosophy*, and made easie and familiar to the meanest Capacities, by various Examples and Demonstrances.

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Communicated to the World for a general Good,

By **Philotheos Physiologus.**

London, Printed and Sold by *Andrew Sowle*, at the Crooked-Billet in *Holloway-Lane* near *Shoreditch*, 1683.

To the *READER.*

That mighty Tyrant Custom *has made it* fashionable (*and consequently to some People seemingly* necessary) *to* dedicate *Books, when published, to some* great Names, *whom Authors are wont to load with* Flatteries, *and then beg their* Protection. *A Course in my Opinion no less* impertinent *than* base: *For if the* Writer *be Conscious to himself, that he needs Pardon and such* Supporters, *why does he trouble the World with his Papers? If his Intentions are good and candid, what need of such* fawning Addresses? Truth *is too Noble to truckle to those* little Artifices, *and carries in the* Majesty *of her unclouded Brow, both sufficient* Pass-port *and* Patronage; *since those that oppose her, do it at their* own Peril, *and at* Long-run *she is sure to be Victorious.*

I therefore decline that vulgar Method, *as one that am no ways fond of running the broad Way of the* Multitude. *To thee,* (OReader) *whoever thou art, is this Book entirely* dedicated; *and yet I shall not so much as bespeak thee to be* kind *and* courteous; *only for thy own sake, desire thee to be* just *and* considerate; *to weigh impartially what I offer* (*I mean the* Matter, *not the* Words *or* Stile) *and if still thou wilt with the* deaf Adder *stop thy Ears against the Voice of the* Charmer, *the fault and the danger will be* Thine; *I have discharg'd my Duty.*

The

The main design of this Treatise is to bring men acquainted with themselves, *and recommend* Temperance, *the most excellent (though most neglected) Virtue in the World, to their Practice: In a word, To perswade them to be kind to their* own Healths, *their* own Lives, *their* own Souls.

Nor will it be needful here to give you a Bill of Fare of the several Dishes, which this Banquet presents you with; that's done in the Contents *of the several Chapters. All I shall say, is, That here are variety of* Truths *plainly delivered, which I do not know are else-where (in* Books) *to be met with; for I have not consulted* Authors *in composing this* Tract, *to pay you, like a* Banker *with other Peoples* Coin, *or enterain you with a* Rapsody *of* stolen Notions, *as disagreeing and trivial as the* Pye-bald Shreds *of a* Taylors Cushion.

One grand Objection *I fore-see, viz.* That I am guilty of **Tautology**, or have too oft repeated the same things. *To this I Answer:*

1. *I hope you will rarely find* bare Repetitions; *but although the same, or alike Expressions may occur, yet still they are either attended with some* Addition *and* Illustration, *or else are improved to the explaining some other Notion.*

2. Needful Truths *are never* too often *repeated, till they are once well learnt. Many men are slow of Apprehension, and cannot reach ones meaning without a large expence of Words: By these* reiterated Strokes,

Strokes, *I would willingly make Impreſſion, firſt on thy Underſtanding, and next on thy refractory Will, to practiſe what is ſo neceſſary to thy* Will-doing, *that is, thy* Well-being.

3. *This ſaying of one thing* over and over, *when we treat of* Nature, *is neceſſary and unavoidable; for 'tis her own* Dialect *and* Method. *All the various* Subſtances, Forms, Complexions, Conſtitutions *and* Properties, *both in the* Animal, Vegetable *and* Mineral Kingdoms, *have the ſame* Baſis *or Ground: There being but* Seven *grand Forms of Nature, whence all do proceed.*

An Example *we have in* Muſick: Seven perfect Notes *or* Sounds *produce all that admirable variety of* Harmony *which the World admires: And though a man ſhould compoſe as many* Songs *as* Solomon, *and frame an hundred Thouſand* Tunes *and* Diviſions, *yet theſe* ſeven Notes *ſtill are the Foundation on which he builds; ſo that to every* Leſſon, Song *or* Diviſion, *they muſt be repeated.*

So in the Mathematicks (*that Demonſtrative Science, whereby ſo many rare things are effected*) *the Number* Ten *is the extent of all natural Numeration, and* Eleaven *is but a beginning again. And the very ſame Figures muſt afterwards continually be repeated in all* Arithmetical Operations, *to bring greater Myſteries to manifeſtation.*

In that moſt delightful Art of Repreſentation, *there are but* Seven perfect Colours, *and yet by theſe a* skilful Maſter *can paint and imitate all the Appearances in the Univerſe.*

There are but Seven Mettals, *and yet how many Wonders are wrought by and out of them?*

In Seven Days *the unbounded* Jehovah *created all Beeings, by the power and virtue of his holy Word, which Word of Power does ſtill both conſerve and generate; for there is no* ſtanding ſtill *of Gods power in Nature; all things being continually repeated by the Revolutions and Configurations of the* Cœleſtials, *and thence it was that the Wiſe-man ſaid,* There was no New thing under the Sun. *There are but ſeven Days in a Week, which are repeated fifty two times in a Year; and ſo from one Generation to another.*

Therefore, whoever will treat aright, either of divine *or* natural *things, and their occult Virtues or Vices, muſt make the* ſeven Primogenial Forms *or* Conſtellations *his Baſis or Ground-Work, and in all caſes have recourſe to them, or elſe he ſhall never truly diſplay Natures Operations.*

There is yet another Prejudice may be taken, becauſe in ſome particulars I have ſpoken what may ſeem too free *and* ſaterical: *But if any, with unbyaſſed Minds pleaſe to conſider the* Fopperiſhneſs *of thoſe things I ſpeak againſt, and withal how deſtructive they are to Mankind, they will be ſatisfied, that ſuch a ſubject deſerved no other Treatment. 'Tis neither out of* Ill-Will *or* Self-Intereſt *I have handled them at that rate; but as I conceived they ought juſtly to be expoſed to the Contempt of that part of the World, which ſo long they have Aſs-ridden and ſeduced.*

That

To the Reader.

That you may come to the right Understanding of Gods Law in Nature, and govern your selves accordingly, to the Obtaining Health, *both of the Body and Mind, and be happy here and hereafter, is the Endeavour as well as Desire of*

Your Well-wishing Friend,

Philotheos Physiologus.

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THE

THE INTRODUCTION TO THE Whole Treatise.

CHAPTER I.

A Description of the four Grand Qualities, *whence the* four Complexions *proceed. How every Man may know his own Complexion.*

KNOW THY-SELF was one of the first Precepts which the Antients dictated to the *Students* of *Wisdom*; nor is there a greater Happiness attainable upon Earth, than to have **in a Sound Body, a Sound Mind.** To direct my Fellow-Mortals towards this great Point of Felicity, is the Scope and Intendment of our Pains in this Book: The Foundation Principle of Wisdom being to understand **Nature,** (which is the *Art of God)* and thereby our own Frame, Powers, Faculties and Con-

ſtitution, ſo as to imbrace what is good, wholſome, and agreeable, and to eſchew all that is evil and harmful; and the End and Conſummation thereof is to know the *Supream Beeing*, Author of created Nature, and to love, obey, and enjoy him forever.

In order hereunto, *Temperance* and *Sobriety* are ſublime Gifts, and to be regarded with the higheſt eſteem, not only for the delight and pleaſure they afford the Body and Mind, but as they fortifie thoſe that obſerve them againſt many *Vices* and *Temptations*, as well as preſerve them from a thouſand racking *Pains* and torturing *Diſeaſes*, and ſo furniſh them with the beſt Treaſures of this World, viz. *Health*, not only of the Body, but alſo of the Mind; for 'tis that Health that ſweetens all God's Bleſſings, and is the *prime good* of this Life; What advantage or pleaſure is there in the *higheſt prepared Food*, or *choice compounded Diſhes* of the *rareſt Dainties*, in the richeſt or moſt *Cordial Drinks*, the *gayeſt Apparel*, or *the moſt flattering Addreſſes of Honour*, to a Perſon rackt with the *Stone*, or tortur'd with an *Iliaca paſſio*, or half drown'd with an overflowing *Dropſie*, or *burning within*, like *Mount Ætna*, with the raging violence of a *Feaver*? What are *Riches* and *Fame* to a Body full of Pain? Or who would accept of a *Crown*, upon condition that his *Head ſhould thenceforth perpetually Ake*?

Now if the Body be diſtemper'd through diſ-

order

order and superfluity, the Mind and all the Senses are presently afflicted; if the Harmony of the one be interrupted or destroyed, the other cannot continue: For the *Spirit* is the original, whence the Body proceeded, and is the Life of every visible Substance; and as the Properties or Qualities are in their degrees in the Spirit either strong or weak, so also they are in the Elements of the Body: That *quality that doth predominate in the Spirit* at the incarnation and Birth, that very same property doth carry the upper Dominion in the Body, which is manifested by the Inclination, Shape, and Form, Behaviour, Words and Works; and this is call'd a Mans *COMPLEXION*, of which there are commonly reckon'd four kinds, viz. the *Cholerick*, the *Phlegmatick*, the *Sanguine* and the *Melancholy*; and since the true understanding of each of these does mainly conduce to a mans knowing and right regulating of himself, we shall therefore treat of them severally.

But in the first place we will lay down a short Description of the four grand Qualities, viz. the *Bitter*, *Sweet*, *Sower*, *Astringent* or *Saltish*, from whence the four Complexions proceed.

Of the *Bitter* Quality.

1. Thoſe that are dignified with this Quality, are for the moſt part of ſtrong Bodies, thick, well ſet, of middle Stature, of hard fierce Countenances, Viſſage rather round then Ovel, big Bones, Hair curling, of quick piercing Eyes, bold Behaviours, ready of Speech and Apprehenſion, of ſtrong powerful Spirits, able to go through much Labour and Action, if Intemperance do not impede, which many of this ſort of People are ſubject to, quickly moved to Paſſion, but their Fires burn too fierce to hold long; of ſtrong natural Heats, great Appetites, therefore they are apt to be Gluttons; the Diſeaſes they are moſt ſubject to, are *Acute Feavers*, *Gout*, *Pox*, both ſmall and great: Food good for this ſort of People, are all ſorts of Gruels, Herbs, Fruit, ſmall Drinks, and all Food made of Milk, and every other ſort that is Simple and Natural; and the contrary they are to avoid on peril of their Healths.

2. It is to be noted, when the *Sweet* Quality is ſtrong, and incorporateth with the *Bitter*, and hath an equal ſhare in the government of the Life, then the fierceneſs of this Quality is allayed by the friendly Influences of the *Sweet*; ſo that ſuch Perſons are of more human meek Diſpoſitions and Inclinations, though they have Fire

Fire enough, and sometimes too much, because such are apt to be troubled for their Passions more than the former, and are generally of better, evener Tempers, and at times apt to be perswaded against their own Reason and Understanding, more temperate Livers, of excellent Apprehensions, both in the doing and learning of any thing, of healthy strong Constitutions, as free from Diseases as any sort of People; but they cannot endure Intemperances so well as the former; also, all sorts of strong Drinks, compounded, sugared, spiced, hot Food, are injurious unto them: But on the contrary, all sorts of Food of a middle or mild Nature, are very agreeable to them, and make healthy, strong brisk and airy, fit both for the action of the Body and Mind: This sort of People are of the *Cholerick* and *Sanguine* Complexion, which is a commendable Temperature.

3. But when it shall fall out that the *Sower* Quality is joyned in government with the *Bitter*, and the *Sweet* Quality weak, or underneath, then such People are of harsh, sower, envious Tempers, being inclined to all kinds of rude robustick Exercises, unmerciful to Men and Beasts, of cruel fierce Inclinations, being of quick Apprehensions; but in general, they are an ill governed People, caring for nothing so much as Drinking, Gluttony, and vain Company, very passionate in their love and hate; great part of the rude Multitude are made up with this sort

of

of People; the Diseases they are subject to, are *Feavers, Gout, stoppage of the Breast, Stone, Convulsions, Dropsies,* and the like, according to what sort of Intemperances they give themselves unto, being great lovers of their Bellies; it being their chief Study and Philosophy, how they may have where-with to gratifie their Paunches, often cutting off their Lives by heady Disorders, and Superfluities; this sort of People are of the *Cholerick Phlegmatick* Complexion: But if they shall incline to fear the Lord, and understand the principles of their own Nature, being guided by the divine Voice of Wisdom, which continually crys out against, and condemns all the fore-mentioned Inordinances; which divine Wisdom is sufficient to abate all kinds of Intemperances.

4. But if the *Astringent* or *Saltish* Quality be joyned in the government of the Life with the *Bitter,* and the *Sweet* impotent, then all is poysoned; such People being for the most part of hot headed, harsh, cruel, violent, envious Dispositions; their Looks are fierce, angry and poysonous; they often hurt and wound the Healths of such who are under their dominion, by their Looks, Wishes and Words, great Swearers, Lyars, Back-biters, Deflowrers of Women, Gluttons and Drunkards, being often cut off by violent Deaths, and by the sentence of the Judge, if they do not adhear to the counsel of the

the love of God, which being obeyed, will regulate all the fore-mentioned Intemperances.

5. All Beast and Cattle, as *Horses*, *Cows*, and the like, if they shall be dignified with the *Bitter* Quality, are strong, well-set, big boned, hardy, of great Spirits, and fierce, quick of motion, but not very handsom, fit for labour: But if Cows happen to have this Quality predominant, then they are dogged and mischievous, not very free of Milk, neither will they give much Milk: But when this Quality doth predominate in any *Herb* or *Vegitation*, then the Body is rather short than tall, strong and full of knots, and bushy; the Leaves harsh, cut or dented, of an unpleasant Taste, but hot, and of a warming Quality; good Herbs in Physical operations, if the Physician hath skill to correct the Poysons of *Mars* and *Saturn*, they being great openers and movers of Obstructions: For the chief motion of Nature doth arise and proceed from the *bitter* Quality, and if it be not too violent in a thing, then it is the pleasure of every Life; for when this Quality doth move with a gentle motion, it shakes and makes the whole Body to tremble, whence proceeds Laughter and all Mirth: It is a most pleasant quality when the *sweet* quality doth incorporate it self with it, and hath an equal share in the government of the Life. But on the contrary, when it doth predominate in any Creature, it is a fierce, furious, raging Quality, as is mentioned

mentioned before, *viz.* a proud lofty Spirit and Power, endeavouring to bring all in ſubjection unto its ſelf.

Of the *Sweet* Quality.

1. In what Perſon ſoever this Quality doth predominate, it indues them with a meek friendly Life and Diſpoſition, of a handſom, tall ſlender Body, of a ſmooth ſoft skin, the Complexion White and Red, the Body not very ſtrong, Hair ſoft and fine, of kind courtuous Words and Behaviour; their Fire burns but gently; their Spirits will not endure much labour, care nor trouble; all kinds of Intemperances are apt to inflame them: The Diſeaſes they are ſubject to, are *Acute Feavers*, *Quinſies*, *fumes* and *vapours* flying into the Head on every occaſion of trouble or little Intemperance; alſo ſeveral *Diſtempers* are cauſed through ſuperfluity of Blood, which is apt to abound in this ſort of People; alſo *Boyls*, *Scabby*, *Pocky* and *Leporous Diſeaſes*, which do proceed from the inflamation of the *ſweet* quality; This ſort of People ought to obſerve the Rules of Temperance, and order in Meats, Drinks, Cares and Exercifes; their Food ought to be neither hot nor cold, but of a middle Nature, ſo alſo their Drink ought to be ſuch as will ſute the temperature of this ſort of People, which I ſhall ſay

ſome-

some-what of in the Description of the *Sanguine* Complexion, pag. 26, 27, &c.

2. But when the *Bitter* Quality is in equal strength, then it doth (as is mentioned before) abate somewhat of the friendly Dispositions and Inclinations of this quality; and such People are of stronger and harder Natures, and of sharper Understandings.

3. When this *sweet* quality doth predominate in any *Beast*, then they are of a gentle, mild Disposition, of a friendly Temper, of a handsom, well shap'd Body, not very strong: But when it doth predominate in any *Herb* or *Tree*, then the Body or Stalk is tall, slender, smooth and handsom, of white, yellow, ruddy Colours, of a flagrant smell, and full of Vertue; such *Herbs* and *Fruit* may be eaten without further preparation; and also they may be used Physically without any correction, if gathered under their proper Constellations, and ordered according to our directions in the Chapter of the preserving of *Herbs*.

Of the *Sower* Quality.

1. Those that have this Quality predominant in them, are of middle Stature, rather short then tall, large Vissages, fleshy and corpulent, slow in motion, of dull heavy Spirits, not apt to learn, great drinkers, subject to gross

phlegmatick Humors and *dropsical Diseases*, not very strong nor healthy; their Fire and natural heat burns but dully.

2. But if the *sweet* quality be joyned with this, and hath an equal share of government, then such People are of pleasant merry tempers, apt to laugh, of easie Faith, and a small occasion will move them out of one thing into another, not fixed, nor of any depth, search or understanding, apt to speak much, but not wise, being like Children, laugh and cry all in a breath, very good to carry Tales and Stories from one to another.

3. But if the *bitter* quality doth predominate equally with this, and the *sweet* weak or underneath, then such People are beastial, hard-hearted, cruel, inhuman, Swearers, Lyars, and the like, fit for all robustick, dirty, killing Imployments; but they are of stronger Constitutions than the former, and healthier, and also of better and quicker Apprehensions, but of very ill Tempers.

4. But if the *saltish* or *astringent* quality doth predominate, and have an equal share in government, and the *sweet* quality weak, then this sort of People are not so corpulent nor fleshy, but taller and more slenderer of Stature, of sower Countenances and Dispositions, cunning in Words and Deeds, apt to Dissemble and Lye, they are also apt to bear Malice, having two Faces; the Diseases they are subject to, are the *Stone, Wind Collick,*

Collick, *Consumptions*, and many *windy Diseases* and *Infirmities*; if Temperance be wanting, many of this sort of People are also great drinkers.

5. When this *sower* quality doth predominate in any *Beast*, then such are of a dull, heavy Disposition and Spirit, apt to have great bellys and slow in motion: If in *Horses*, they are neither handsom nor free, dull Eyes and great Heads: If in *Cows*, their Milk is not so good as others, being thin: If in *Herbs* or *Fruit*, then their taste is some-what unpleasant, harsh and sower, and their Colour is of a dark Green.

Of the *Astringent* or *Saltish* Quality.

1. When this Quality doth predominate in any Person, they are of a tall Stature, and for the most part slender, but of a swarthy, pale or muddy Complexion, rather Lean than Fat, generally of hardy strong Constitutions, and also of good Apprehensions; when this sort of People do apply themselves to the learning of any Art, they attain to an excellent Understanding therein, being fixed in those things they resolve on.

2. But if the *bitter* quality doth equally govern in the Body and Senses, and the *sweet* quality weak, then such People are very sordid, Lyars,

Swearers, Gluttons, Drunkards, inclined to all kind of robuſtick Plays and Games, as Ringing, Bull-baitings, Bear-baitings, to follow Drums and Fencers, and the like evil Communications, having ſtrong Bodies, and fierce ſavage beaſtial Spirits, and abuſers of Women.

3. But if the *ſweet* quality doth interpoſe, and the *bitter* and *aſtringent* weak, then ſuch Perſons are more moderate in Words and Works, ingenuous, apt to learn, of good Underſtandings, and of handſom healthy Bodies.

4. But if the *ſower* be joyned in government with the *aſtringent*, then ſuch People are more groſs and *phlegmatick*, and not ſo quick of Apprehenſion, ſlower of Motion, and of ſordid Diſpoſitions.

5. Alſo, it is to be noted, when this *aſtringent* quality doth predominate in any *Beaſt*, then they are large, big boned, ſtrong and heady, but not free of motion, but cunning and ſullen: When in *Herbs* and *Fruit*, they are tall, but not handſom; their taſte is harſh, hard and unpleaſing; they are good againſt the Diſeaſes of the *Phlegmatick* and *Sanguine* Complexions, if the *Saturnine Venoms* thereof be corrected.

This is a ſhort Deſcription of the four grand Qualities, and their natural Operations: But this I would have every one conſider, and be ſenſible that their Influences are not compelling on *Men* as they are on *Beaſts*, except *men* live

live as *beasts*, viz. in the power and operation of the *beastial Nature*, as many Thousands do, and far worse, whence proceeds those violent and cruel disorders in the World: But those who do turn the Eye of their Mind inward, and search and find themselves, and come to distinguish the secret workings of God and Nature, and hearken unto the Voice of the divine Principle, which is the holy Oracle that will teach every one, (in all particulars, what is right in the sight of the Lord, and the contrary) the fear of the Lord, and the true knowledge of God in a mans self, and thereby furnish every one with virtue, strength and power to resist every *evil Influence*, though it proceed from the most harshest and worst of *Complexions*; it will also teach him to tune and bring all the *four Qualities* into an equal accord, even as a skilful *Musicianer* composeth a harmonious consort in the variety of parts, or as he by skill tunes his Instrument; for the most skilfulest Musicianer in the World can make no harmony, if his Instrument be not in tune; all the various *Notes* and *Tones* of an Instrument must incorporate in each other, or else no Harmony can be made; even so it is with the *Qualities* in a Man, it is as possible for him that hath learned himself to tune himself, and compose all the properties of Nature, and to play on them as a Musicianer doth on his Instrument, so great is the power of man, if he cast his Will and Delire into the divine Principle and Love

of

of God, which is able to tincture and change the worſt *Complexion* and convert it into its own Nature; therefore let no man dare to ſay, and complain, that the Lord hath dealt hardly by him, that he hath made him of the harſh wild Nature: And though it be true, that many men, as to their *natural Qualities*, are ſordid and wild; yet nevertheleſs they have the true *Tincture* that can tranſmute and change all ſorts of *Metals* into the *fineſt Gold*, even that very *Word of the Lord* that made and formed all things, which doth enlighten every man that cometh into the World, and bleſſed are all thoſe that are obedient, and follow its Counſel; of what *Complexion* ſoever they are, *the Bleſſing of the Lord is with them.*

Thus having treated of the *four grand Qualities*, I ſhall now proceed to diſcover the *four Complexions*, which proceed there from, and to what *Virtues*, *Vices* and *Diſeaſes* each of them are moſt ſubject.

Of the *Cholerick* Complexion.

THe *Cholerick* Complexion anſwereth to *Fire*, and that ſort of People which are dignified with it, are of a ſtrong Body, and lively active Spirit, quick both in *doing* and *apprehending* of any thing, free in Speech and of all other action,

apt

apt to Wrath and Passion, quickly affronted; but because the *Fire* in them burns fierce, their Passions are quickly over, not subject to retain Anger, nor premeditate Revenge; they are of a hardy strong Nature, generally of good Apprehensions, and Witty, but more or less so, according to the strength or weakness of the predominant *Constellation* at their Birth.

If People of this Complexion do observe the rules of *Temperance*, and keep themselves within the bounds of *Sobriety*, then they are some of the *Healthiest* of men: But many of them are much addicted to Superfluity and Inordinate living, by reason of the strength of Nature, and their strong Heats, which do in many of them increase the desire to eat and drink beyond the power of the digestive faculty of the Stomach; For in most People, in whom the *Fire* doth predominate, their *attractive* faculty and desire of eating and drinking is so very strong, that it prolongs the pleasure of eating and drinking many degrees beyond the *Necessity* of the Stomach, which does not only cause an heavy, drowsy Indisposition to follow, but sows Seed for many Diseases. Therefore as this sort of People are generally the greatest Eaters by Inclination, so ought they as much as in them lies, restrain the Extravagancies of their Appetite, and eat but sparingly, especially of rich, hot compounded spicy Food and strong Drinks, as *Wine*, *Brandy*, *Tobacco*, &c. For they are all

Enemies

Enemies to this *Complexion*, and very *dangerous* too, if *Temperance* be wanting; for every sort of Food hath its operation in the Body, and on the Spirits by way of *Simile*: Therefore all such Meats and Drinks in this sort of People, if not sparingly taken, do too powerfully awaken the *Central Heat*, which ought not to be felt; but when it is stirred up, does sometimes cause either a *Suffocation* or *Evaporation* of the *vital Spirits*, which will make all the external parts of the Body to burn like Fire, whilst the Center becomes as it were chill and cold; For when the pure Spirits are wounded by any violence done to them, the *Radical* moisture consumed, the Oyl of Life set on Fire, which are *Moderators* and *Qualifiers* of the harsh Fires and Poysons in the Body, what can be expected but Destruction? For when the pure Spirits and Oyl are any way wounded by Intemperance, then presently are awakened the fierce *dark Fires* in the Body (the original of every Life) which ought not to have been stirred; for this Fire is of a churlish, angry, consuming Nature, whence those terrible *Feavers* do proceed.

This Heat when it is kindled which is never done but when some great violence is offered to the *pure Spirit* & *Oyl*, then the *natural Life* doth presently burn, and is in danger to be destroyed; for the heat of this *Original Fire* is like the heat of *Charcoal*, whose pleasant Water and Moderator is destroyed in the making of it, whence

that

that pleasant gleam of Light, and refreshing Quality in Wood doth proceed; so that in the *Charcoal* there does only remain the dark, fierce *Sulpherous Fire*, which does, when burning, send forth pernitious stupifying *Fumes* and *Vapours*, of an ill scent, burdensom to Nature; for these Scents or Vapours do powerfully penetrate the Body by way of *Simile*, and search out their likeness, and incorporate therewith, whence disorders arise, especially in People of weak Nature, and that have but few Spirits: Even so it is in the Body, if the pure Spirits and *Radical Moisture* be through superfluity, or any other way, disorder'd or weaken'd, then presently the dark original Fire is kindled, and manifesteth it self in its own form, and burns fierce like *Charcoal*, & then the Body falls into Distemperatures. Not but this *dark fierce Fire* that doth so violently burn, and discompose the Body and Mind, did possess the body before, for indeed it is the center of every Life: but so long as the pure Spirits and *Balsamick Body* were strong, and the Qualities of Nature had their operation in equality, this fierce sulpherous Fire lay hid, or was captivated in the sweet Embraces of the *Radical Moisture* and pure Spirits, and restrained by their vertue and power, even as the pure Oyl and *Balsamick Body* in Wood doth moderate and qualifie the sulpherous Charcoal-heat, so long as the Wood remains intire, and no violence done to the sweet Oyl, which is the true Life of the

Wood; but so soon as this sweet Oyl is wounded, and becomes suffocated, as is done in making of Charcoal, then the fierce, poysonous, dark Fire of *Saturn* and *Mars* is awakened, being of a furious deviliſh Nature and Operation.

The same is to be understood in every *Vegitable*, *Mineral* and *Animal*, be it what it will; If the pure *Radical Spirits* and *Oyl of Life* be any ways hurt, then the *dark Wrath* of Nature appears; and if it be in the Human Nature, then the Body falls into terrible distempers, and cannot any way be recovered but by a powerful Medicine, able to incorporate it self with the fading Oyl and pure Spirits, and so reinforcing them with these forreign *Auxiliaries*, enables them to withstand and qualifie the fierce poysonous operation of the awakened *dark Fire*, and compel it to retreat to its designed central obscurity.

This *Cholerick* Complexion ought in a most special manner to observe the rules of Equality and *Temperance*; for the *Original Fire* which we have been speaking of, is very strong in them, and most apt on any disorders to be kindled, whence do proceed so many Violences done by this sort of People: Also, they generally love *Arms* and the Field, and a little exercise and custom will make *fighting* and *killing* of *Men* as familiar to them, as the killing of *Sheep* or *Oxen* is to *Butchers*: Therefore they ought to be sober,

and

and accustom themselves to a mean in all things, as *Meats*, *Drinks*, *Exercises*, and especially in *Communication*, or in their outward *Converse* in the World. All sorts of Food and Drinks, that are rather inclined to *Coolness* than Heat, are most profitable to People of this Complexion; and as in *quality*, so also ought they to be careful that they do not exceed in *quantity*, which they are apt to do more than any other Complexion, as aforesaid.

Certainly Man being an *Image of God*, and Nature in him containing the true nature of all things (which the Antients significantly called a *Microcosm*, or little World) 'tis no absurdity to affirm, that he hath power to change and alter his *natural Complexion*, if he once come to know the Principles of himself, and can but distinguish the Principles of his own Nature, then may he preserve the pure essential Spirit from suffering violence; & he can also by the same Eye of understanding, preserve the essential Vertues of all other things, according to that measure of Knowledge he hath of himself.

Likewise, People that are dignified with this *Cholerick* Complexion are subject to *acute Feavers*, their central Heat being great, whence do proceed a powerful Life and abundance of Spirits; For in all Creatures that have their central heat strong, the *Balsamick Body* and *Radical Moisture* is also powerful; therefore such People can indure Labour beyond others: The same is to be

underſtood in *Vegitables*, and other things, according to their Natures, where-ever the central Heat is powerful, there alſo the *Radical Moiſture* and ſweet Oyl is ſtrongeſt, wherein the natural Life doth burn and ſhine: An example we have in *Wine*, and in all ſweet Fruits, eſpecially in *Sugar*, in which things the ſweet *Balſamick Body* and pure Spirits are potent, lively and brisk, and they do not only afford a greater quantity of Spirits when ſeparated, but much *ſtronger* and fiercer than any other *Vegitables* that are of a lean Hungry Nature: Therefore People of this *Complexion*, though they are ſtrong and brisk, yet if they commit *Intemperances*, that are beyond the power of the natural heat to throw off, then they are in far greater danger than thoſe that are of a much weaker *Nature* and *Complexion*, for the Reaſon before aſſigned, which daily Examples do confirm; as when ſuch ſtrong, healthy People fall into Diſeaſes, what terrible ſharp *Feavers* do attend moſt of them, which deſtroys the Life in a few dayes? Therefore the ſtrongeſt natur'd People ought to be ſober, and not lay heavier Burthens than Nature can bear; for he that hath the healthieſt and ſtrongeſt Conſtitution may eaſily oppreſs it; neither is it ſafe to put too much Confidence in their ſtrength, nor to boaſt of it, or commit ſuch out-rages againſt their own Natures, as many *young People* do in the way of Pride, to out-do

their

their Fellows, and then glory in it; *For the strongest Castle will quickly yield by continual Batteries.*

Of the *Phlegmatick* Complexion.

Those in whom this Complexion is predominant, are not so quick and active either in the doing or apprehending of things as the *Cholerick*, but more slow and of a softer Nature; their *central Heats* are but weak in comparison of the former; and if they incline to inordinate living, either in Meats, or Drinks, or Idleness, they are apt to grow *Fat*, and their Bodies swell with gross phlegmatick Humours, because their natural heat is but weak, and the *digestive faculty* of the Stomach cannot make so perfect a *Concoction* as the *Cholerick* Complexion; so that great part of their Food is turned into gross Juices, which fret the Body, and make it heavy and dull: All sors of strong spirituous Drinks do agree better with this Complexion than with the *Cholerick*, and if they do not exceed in quantity, will not so soon precipitate them into *Feavers*; but if they drink much, it will swell their Bodies and Members to a wonderful bigness, as we see some, both Men and Women are, which great drinking doth destroy the edge of the Appetite, and increases their desire to drink; for their natural Heats and Stomachs

are

are not able to make any profitable Concoction, nor ſeperation of ſuch quantities of Drink as they ſwallow down, whence are generated abundance of *raw Humours*, that do not only ſwell the Body as aforeſaid, but load the Joynts with windy and watry Diſeaſes, and alſo obſtruct the *paſſage of the Breaſt*; for all fat People have narrower paſſages than thoſe that are lean and ſpare, and fetch their Breath with more difficulty, becauſe the Veſſels of the Stomach and Breaſt are contracted through the drinking of too much ſtrong Drink, and eating too little Food, and what they do eat, too rich in Quality.

Yet is it very eaſie for this Complexion, and all others, *to prevent Fatneſs* and heavy Dropſical Humours (which many of this ſort of People are ſubject to) if Order and Temperance be but obſerved, with regard to both quality and quantity of Meats and Drinks, with proper exerciſe, eſpecially in the open Air, and walking by River-ſides and running Waters, which do wonderfully open the Paſſages, and beget and ſharpen Appetite, and cauſe good Digeſtion: For though one Complexion is more apt to grow Fat than others, yet Experience teaches, that it is *Idleneſs* and *Superfluity* that is the grand cauſe thereof; Look amongſt ordinary *working-people* in Country-Towns, and you ſhall very rarely ſee any of the Husband-men or Field-workers very Fat; though in ſuch places

places are People of all Complexions; but Cities and great Towns are the Nurseries of fat *Punchinello's*, where there is good store of *strong-Drink*, and *Wine*, *rich Food*, with *ease* and *idleness*. I am not ignorant that *fat People* have an Apology for themselves, viz. *That they eat and drink less than many lean Folks:* This is true; but lean, spare, rawbon'd People have for the most part great Heats, which do digest and throw off all superfluous matter; their Appetites are sharp and piercing; also, they are generally of active Spirits, given to Labour and Action, which destroys all matter for Fatness: But most that are inclinable to the *Phlegmatick* Complexion are of contrary and colder Nature, as aforesaid, their Appetite not so shrap, nor digestive faculty so strong; and if discretion, care and order with proper exercise, be not observed, great part of their Food and Drinks, for want of heat, is turned into gross raw Humours, which cause an heaviness on the Spirit, the Oyl from whence their Light of Life does shine, becomes of a watrish Nature; therefore such People ought to have understanding in the ordering of their Lives, for want whereof, many do by various sorts of Intemperances destroy their Healths: Also, many will take and follow the Paths and *Examples of others*, which they ought not to do; for what may be good Food for one, may be the contrary for another; therefore every one ought to learn the degrees

and

and power of his *own Nature*: For the differences of mens Constitutions are such, and their Natures so contrary, that 'tis impossible to give any particular rule to fit every ones Convenience; so that there is a necessity for every one to see with his own Eyes; and in this respect the Proverb is punctual truth,----*Every man* (to himself) *is either a Fool or a Physician.* A man may speak somewhat that may be useful in a general way, and helpful to many, if minded, but the power of doing is in a man's self, and if one do but in any tolerable degree know his own composition and the power of his own nature, he may very easily help himself, for man's Will is free; and if he be well informed, and his Faith his own, and he do not make the ways of the Multitude to be his Rule, and their Faith his, as many do, then he may, and hath power by wisdom to alter his Complexion for the better. One of the chief causes why so many run themselves into Error and Diseases, and Death it self, is because they *never look into themselves*, nor observe the operations of their own Nature, but look what others do, that do they, and take the advice of every Fool (especially if he be a *learned Fool*) without any examination whether it be proper or not.

Meats and Drinks good for this Complexion are all sorts of *drying warming* things, as Bread eaten with Oyl; let Butter be eaten sparingly; Cheese is good, not new, but old; also, all

Gruels

Gruels and Pottage that are made with quick Fires, and not too much boyled, but thin, brisk and lively; for such things are easie to be concocted, and quick on the Stomach; likewise all spicy Herbs, both boyled and raw in their Seasons, that is, betimes in the Spring, and again after *Michaelmas*, viz. in *October* and *November*; but *Flesh* they ought to eat sparingly, especially from *June* to the last of *October*; yet they may eat it more freely, and with less danger from *December* to the end of *May*, because in that time Cattel are generally fed with dry Food, which generates a firm Flesh, and Fat freer from slimy matter: Besides, the season being then cold, the natural heat is strong and more central, so that all Cattle do make a more perfect Digestion, and their Stomachs are able to throw off all superfluous matter, which renders their Flesh far *wholsomer* than at any other time of the Year: Then also all Peoples Heats and Stomachs are more powerful than in Summer, which does in some degree cut off, even in the Bud, all superfluous matter.

For *Drinks*, let the Person that is *Phlegmatick* use such as are of a warming nature; good sound well-brewed *Beer* is better than Ale, except the Ale be thin, clear and free from that Yeasty quality that most Ale in Cities, especially in *London*, is subject unto; *Wine* allay'd with *Water*, and sometimes a glass of Wine alone will do no hurt; Also, moderate Exer-

cises, and especially *Field-Labours*, near Fountains & Rivers are profitable; but *over-long-lying a Bed* is Injurious to this sort of People, as also *soft Beds* do weaken and make their Natures more tender; Hard Beds, as Quilts, and the like, are very useful for all Peoples Health, if they could be perswaded to it, but especially to the *Phlegmatick* Complexion; nor should they (as is too commonly used) prevent the free Influences of the Air by *Window-shutters*, and *Curtains* to their Beds, for the fresh clear Air is wonderful friendly and healthy to Persons of this Constitution.

Of the *Sanguine* Complexion.

Those that have the happiness to be of the *Sanguine* Complexion, are generally of *affable sweet Tempers*, moderately quick in the doing and apprehending of any thing, of good understandings, but somewhat inferior to the *Cholerick*, apt to take Affronts at small matters; for they being of good even Humours themselves, expect the same treatment from others, hating all sordid Actions and Oppressions, either of Man or Beast, it being contrary to their Natures to deny the serving of their Neighbours, though it be against their own Interest; they are quickly moved to Compassion; and many who are strongly dignified with this

Sanguine

Sanguine diſpoſition, are of ſuch yielding tempers, and ſo great haters of Controverſie, that they chuſe rather to loſe their Right, than contend, being great lovers of Unity and Friendſhip, and very rarely the firſt breakers thereof; they love to retaliate Kindneſſes, and hate any ſhould think they are of a churliſh nature.

But for the moſt part this Complexion is *mixed* either with the *Cholerick*, *Phlegmatick* or *Melancholick*, whereby much of the goodneſs and vertue is abated; and ſo on the contrary, when this *Sanguine* Complexion is mixed with any of the other, it doth much abate the evil harſh Inclinations thereof. People of this Complexion have antipathy to all things that tend to inequality or diſcord; the very thoughts of trouble will make ſome of them ſick, they are ſo tender and delicate; and for the ſame reaſon much Buſineſs is troubleſom to them, and they quickly grow weary of it, being naturally of a cheerful diſpoſition. Blood is apt to abound in them, and a little Imtemperance either in Meats, Drinks or Labour, will diſorder them; therefore they ought above all People to obſerve and keep themſelves within the bounds of Sobriety, becauſe their Natures cannot bear overcharging ſo well as other Complexions. They are to forbear all ſorts of Meats and Drinks, in which is advanc'd too highly any quality either in Vertue or Vice; for all *Extreams* endanger their Health, & do not only over-heat their Blood, but generate

too great a quantity of nourishment. The frequent drinking of Wine, or other strong drinks, as Brandy, Spirits, and stale strong Beer, and the common eating of Food compounded with store of Spice & Sugars, and all fat Flesh, and the like, these People ought to refrain, or use very sparingly; for the Elements either of their Bodies or Minds will not admit of *Inequality*. *Meats* and *Drinks* that are good, not only to *preserve Health*, but also to *maintain Strength*, are all things in which there is no manifest Quality that doth too violently predominate; for all such things being frequently eaten or drank, do beget their own Complexion; that is, do awaken their *Simile*, and cause an unequal Operation in both Body and Spirits, which is the undoubted *Root* of most *Diseases*: This ought to be considered by all sorts of Complexions; and if care were taken in this particular, it would cut off many Distempers; for *Health* is only maintained and continued by those things that are *Equal* in their parts, because every particular thing has a secret Power, (when either eaten or drunk) to incorporate its self with its Likeness in the Body, and to awaken and strengthen it, whence doth arise both *Harmony* and *Discord*, according to the *Equality* or *Inequality* of the *Meats* and *Drinks* received.

This our daily Experience doth testifie, and no Wise man can deny; for all *Meats* or *Drinks* in which any particular Quality is too highly advanced, whether it be in *Virtue* or *Vice*, if frequently

frequently taken, prove *prejudicial to the Health*; most People being in this particular mistaken, thinking, *That if it doth exced in* Vertue, *so much the better*; but that Opinion arises from want of understanding the Elements and Principles of their own *Nature*; for as to be too much in the *Sun*, or too much in the *Shade* doth beget *Complexions*, so most *Diseases* are generated by the common eating and drinking those things that do contain too much *Vertue*, causing not only a surplusage of Nourishment, but setting Nature into an unequal Operation, which People of all Complexions ought, as much as in them lies, to prevent, but more especially the *Sanguine*.

Food good for this sort of People, are all things of a simple Nature, wherein *Bread* hath the first place, *Milk*, and various Dishes made thereof, sundry sorts of *Herbs* in their seasons, being well and naturally prepared; also, *Gruels* and *Pottage* made of *Oatmeal*, being made thin, and quick boyled, are of an excellent Nature, cleansing and opening the Passages, they beget Appetite and help Concoction: For *Oatmeal* is to be accounted the *best of all Flour*, by reason of its preparation, the body of the Grain being open'd and the *inward Spirit* as it were set at Liberty, and made more *Volatile*, as is done also in *Malt*, but more artificially, for the body of the *Barley* is opened to an higher degree, and therefore will give forth its *Spirit* or *Balsamick Body*, when committed

committed to Water, sooner that *Oatmeal*, which is done but by halfs in comparison of the other. There are likewise various sorts of *Flesh*, and *Fish* that are of clean Nature, easie of Concoction, if well ordered, and free from *Surfeits* and other *Uncleannesses* (which most *Beasts* are subject to, but few there be that consider it) which are proper enough for *Sanguine People* to eat moderatly of, provided the same be well prepared: For of all sorts of *Food*, People ought to have the greatest care of FLESH, not only in the well-ordering it before it be killed, but also in *seasoning* of it with Salt, and in the preparing or *dressing*; Flesh being more unclean in its own Nature than either *Herbs*, *Fruits* or *Grains*, which I suppose most People will confess, & that they are far more agreeable and friendly to Nature, and not so dangerous to Health; nay, give me leave to add, that they are also *more pleasant*; for 'tis chiefly the continual custom of eating *Flesh*, and the conceit of the great Nourishment it contains beyond other things that makes men so much desire it; which Opinion is false: Most sorts of *Flesh* indeed are endued with much matter, but great part thereof is of a *gross phlegmy nature*, which quickly will cause the whole to fall into Putrifaction, if the strong sharp fierce power of the *Salt* be wanting: And when it is salted, the matter for Putrifaction is so great, that the Salt cannot continue it long sweet, but so soon as the pure Radical Spirits in the *Flesh*, through time are either

are evoporated or ſuffocated, then the Salt hath no longer power to preſerve it from Corruption. A man may as well ſay, that *green Corn* or *Graſs* breeds better nouriſhment in Cattel, than either *Hay* or *dry Corn*, for indeed it generateth and fills the body fuller of groſs Phlegmatick matter, and makes ſuch Cattle heavy and dull, and *great Bellies*, apt to faintyneſs and Diſeaſes; but *Hay* and *dry Corn* generate a firmer *Fleſh*, and more brisker ſpirits, makes them drink well, appear with moderate Bellies, but clean, ſtrong Limbs, able to endure hard Labour without prejudice to their Health: The very ſame is to be underſtood of *Fleſh*, if compar'd with *Fruits*, *Herbs* and *Grains*, and Food made of them, which do as far tranſcend *Fleſh* in vertue and good ſound clean Nouriſhment, and to preſerve Health and Strength, as *Hay* and *dry Corn* do exceed either *green Corn* or *Graſs* in the preſervation of Strength and Health in working Cattle.

All ſorts of Food, either for Man or Beaſt, from which the Sun and Elements have exhaled or dryed away the groſs *phlegmatick Body*, are not only *cleanner*, but fuller of Spirit and Life, not ſubject to Corruptions, but breed a firmer Nouriſhment, as all Husband-men and Shepherds will tell you: Therefore *Bread*, *Butter*, *Cheeſe*, and all ſorts of Food made of Flour and dried Fruits, are ſtrong healthy Diet.

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Of the *Melancholy* Comp'exion.

People of this Complexion, that have their Significator in their Radix weak, are *slow*, and of *dull heavy Dispositions*, subject to be surprized with fear and suspicions, apt to be froward, full of mental Reserves, seldom forgetting Injuries, hollow hearted, giving fair Words, when their Thoughts are quite contrary, addicted to *Witchcraft*, or *fore-speaking* of things, which sometimes do take place, when they have *low poor Spirits* to deal with, whose predominant Quality in Nature is weaker, and under the Dominion of their Spirits, otherwise not. For the awakened Evil and *dark Wrath* in this sort of People, *viz.* their vehement Wishes or evil Words do carry the power of that Principle, whence they were conceived, and enter the same Principle in those to whom they are directed. And if those wrathful Spirits be not either through the strength of the predominant Quality in the Complexion, or through the power and virtue of the *Holy Spirit* and *Faith in God*, withstood and overcome (which often is done) then these *Evil Rapes*, *viz.* such *Wishes* and *Words* will take place, whether it be in Man or Beast; for this evil, revengeful, dark Spirit not being so withstood, enters into the dark Centre and Poysons in the Body, and by simile incorporates there-with, awakening and strengthening them, and then the Body and all

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all the Senses fall into Distress, and most terrible Diseases, according to what Poysons and Salts were kindled: This is called **Witchcraft**, and indeed is one sort of it (there is another, which is not fit for this place) and this sort of People are called **Unlucky-Tongued**.

But on the contrary, if those People of the *Mehancholy Complexion* be *well dignified* in their Radixes, then the fore-mentioned Evil significations are abated; nevertheless they are ponderous, and slow in learning and conceiving of any thing, but when once obtain'd, they make it their own and improve it; they are capable of great Learning, but they must have *Time*; for this cause all Youths born under such *Constellations*, are very dull in the beginning of their Studies, but if continued under good Masters, will in time exceed either *Mercurial* or *Venerial* Boyes; for they have greater and stronger Spirits, both to retain what-ever they learn, and to endure more Pains and Labour to obtain any Science; besides, they are not so apt to run out of one thing into another, being more *fixt* in the *Root* of their Natures: They are generally slow of Speech and Action; naturally pensive and covetous, by reason that the *Sanguine Nature* (which proceeds from *Venus*, *Sol* and *Mercury*) is in this Complexion, as it were hid or lockt up under the harsh Forms of *Saturn* and *Mars*, under whom such as are born, are apt to be *Hard hearted, full of Revenge, Covetous, &c.* not but that they are endued with the

Sanguine Nature, as well as those born under *Venus*, *Mercury* or the *Sun*, but the same is *Captivated*, as aforesaid, under the harsh Forms, which is the chief cause People do so much differ in their Tempers. But if you can unlock this *Saturnine Cabinet*, and set the Spirit at Liberty, as the *Maulster* does in his *Saturnine Grain*, viz. *Barley*, enfranchizing the pure *Balsamick Spirits* that sweeten the whole Body, you will find it debonair and jorial, and of a very agreeable Conversation: The truth is, *Strong Beer*, *Ale*, *Wine*, or any *spirituous Drinks* freely taken, will melt down this sullen *Saturnine Gravity* into *Mirth* and *Gaity*; for we daily see how free and merry such People will be, if at any time they have tippled a little extraordinarily, during the time of the Operation of their Liquour. For *Strong Drinks* make all sorts of People more free, and to forget *sorrow*, because they open the gross Body, and cause the Spirits to have their free Operation; the said Drinks being Spirituous, incorporate with its *simile*, *viz.* with the *spirit*, and makes it for the present more powerful, but when the Operation of such *spirituous Liquours* are over, then both the *Saturnine* & other People return to their Natural Dispositions, but with fewer Spirits, which causeth a dull heavines to attend most, after such Drinkings, because the *Internal heat* and *spirits* are too violently awakened, and stirred up, which caused them to evaporate, and thence proceed Indispositions and Disorder. Great Drinkings

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are injurious to the Health of most that use that Trade, only this *Saturnine People* may sometimes drink a Cherripping Glass or two, without any danger to their Health, especially when they come to forty years of Age; for before, all sorts of strong Drink ought to be drank sparingly by such as regard their Health.

It is also to be noted, that not only strong Drinks, but all other things have an Operation on the Spirits and Bodies of Men, whether *Meats, Drinks, Air, Exercise*, or *Communication*; were it not so, Man could not be altered within for better or worse: But what a sensible change do we find in our selves many times, between a dull heavy Day, and a brisk, clear Sun-shiny Morning? Every thing, be it what it will, has a power of influencing and varying us; which the Apostle seems to take notice of, when he saith, *Evil Communication corrupts good Manners*; and the *Psalmist*, where he affirms, *With the Froward thou shalt learn Frowardness:* The Original of all good or evil Tempers and natural Inclinations are according to the Nature of that form and property that did predominate at the Conception and Birth, and are made either better or worse, according to the good or ill Custom of the Place and People they communicate with, or the Imployments they are put to, and the Meats, Drinks, Exercises and Air they are used to.

Take two Youths, one of the *Sanguine Complexion*, the other of the *Cholerick*, put the first to

a *Butcher*, *Car-man*, *Water-man*, or any such robustick Trade, the second to a *Shop-keeper*, *Merchant*, or some such neat Profession, and in a little time the *Sanguine Lad* will become more *Cholerick*, and the *Cholerick* more *Sanguine*.

But note; there is a *twofold* possibility of altering and changing either for the better or the worse; *First*, Natural; as the free Will shall consent to either Evil or Good, one being as near to man as the other, who being a compleat Image or Epitome of all things, their true Natues being contained in him, therefore he is both capable and liable to be influenced and wrought upon by every thing it meddles or communicates with, as is seen in *Souldiers*, most of them, when raw, and at the first Fight, are timerous, and very apprehensive of danger, but after they are once flesht in Blood and Slaughter, they become unconcerned and remorseless, and can kill men with as little trouble or regret of Mind, as a Butcher does Sheep and Oxen, without having any particular Quarrel or Enmity, but even in cold Blood; so great is the Power of Imployment: For as *Fighting* and *Killing* of men is the work of the fierce Wrath of God in men, and so soon as you consent with your Will to enter upon this wrathful Imployment, the center of the dark strong Wrath is awakened, and by a little custom and use it becomes tenfold stronger than at first; then all doing as one would be done unto, and Tenderness and Compassion are laid aside,

aside, as if never any such Notion or Principle had been planted in Man. The very same happens in other Imployments, that Quality which therein predominates, awakens & strengthens its *Simile*; for which reason, in former Ages, some that have written *Romances* and *Love-stories* in a passionate and pleasing Stile, and lively Representation, have been banish't for their labour, their Works proving of very evil and fatal Consequence to *Young* and *Amorous Minds*; for all Books, be they what they will, do bear the Image and Figure of the Spirit of him that wrote them, and so much the more as the Imagination of the Author is more strong, which in this sort of *Writers* and *Poets*, *&c.* use to exceed; and if such *Books* be read with *attention* & *inclination* then they awaken & strengthen such a like Property in the *Reader* as was in the *Writer*, be it either good or evil.

Therefore the perusal of all *Play-Books*, *Romances* and *Love-stories* have and do prove very injurious to such as mis-spend their time therein; it is like playing with *Edge-Tools*, at first they are innocent, and think no harm, that look into them, but after a while, if it take with their Affections, the case is altered, they make a real change in the whole *Body* and *Mind*; the *Thoughts* are all taken up with those *bewitching Idea's*, and they prove *Leading Cards* to many real *Evils* and *Temptations*; The *Son* must needs fall in Love with and Marry with the *Chamber-maid*, & the *young Lady* run away he *Coach-man*, or the more impertinent *Chaplain*, only

only to act over some of those fine Intrigues which they admired with such delight in *Sydney*'s *Arcadia*, or the *grand Cyrus*.

'Tis sottish Ignorance that makes some say, *What hurt can these external things or Food, Communication, &c. do unto us?* For they never consider that every thing has power to open its own Principle, the understanding of which ground was the Original cause of *Moses*'s Law of *Cleanness* and *Seperation*, and the occasion of the Abstinence of all the Wise men in former Ages from this or the other sort of *Food*, *Drinks*, *Habits* and *Communications*, for they saw the inward Power and sympathetick Drawings of every thing; and therefore wise *Pythagoras*, the better to draw the wild barbarous Nations to the practise of this profound Philosophy, insinuated into them the belief of a *Transmigration*, or *shifting of the Souls of Men*, when they dyed, into other Creatures, as Cows, Horses, or the like; with which Opinion being once possest, they would neither oppress, nor kill any sort of Beasts or living Creatures; for then they believed they should do Violence to their departed Friends, viz. *Fathers*, *Mothers*, *Children*, &c. Through which Conceit and Custom they were not only much brought off from their former Cruelty and Barbarity, but betook themselves to the more wholsom eating of *Fruits*, *Herbs* and *Grains*, so that this wild savage People became Merciful and full of Humanity: And

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some of this sort of People do continue this Custom and Law unviolated to this day in some parts of the *East-Indies*.

2*dly*, The *Grace*, holy *Light* and *Love of God*, of which the Lord hath given a measure or portion to every individual Person; as St *John* saith, *The Word of God which made all things, and without it nothing was made; this same Word is the LIGHT OF MEN, and doth enlighten every man that cometh into the World*; This pure Spirit of Life hath power to tincture and change all evil Inclinations and harsh Tempers, which do arise from the malignant Configurations of the *predominant Constellations* and *Complexions*, if man gives up his Will, and is guided by its Counsel: This *holy Light* and *Word* is the *Essential Life* and *Living Power* of all things, the *Eye of the Mind*, by which man is able to distinguish the Good from the Evil in himself, and also in all other things, according to the measure he hath thereof, and the knowledge he hath of himself: It is also the true *Balsamick Vertue*, from whence all Friendlyness doth proceed, not only in *Man*, but in all other things according to their respective Degrees and Natures, is likewise the *Moderator* and *Qualifier* of the fierce, fiery, harsh *Brimstone Spirit*; and in what Complexion soever this pure *Life* and *Power* does predominate, that Person, by verture thereof becomes of an equal friendly Temperament, both in Body and Mind (notwithstanding his *Complexion* may incline

cline him to the contrary) it being the sweet pleasant Life in all Creatures: And the pure *Balsamick Vertue* and *healing Quality* in all *Vegitables* and *Minerals* hath its Birth and Original from this good Principle; nor can there be any central Rest, or true Satisfaction in man, if this Principle of divine Light be not in some degree *predominant*; for by its pleasant and sweet Influences all the fiery dark fierce Inclinations (which often do arise from the Complexion) are qualified, made more *Friendly* and *Sanguine*, if its counsel be regarded. All *true Religion, doing as one would be done unto, Offices of Love* and *Acts of self-denyal*, all *Friendly* and *Courteous Deportment*, and whatsoever hath the Name and Nature of *Vertue*, do universally spring up from this holy *Principle* of *divine Love*: All men seek it, because no man can have satisfaction without it, some in a *right Way*, others in a *wrong*; and whosoever have wasted or suffocated the sweet Influences of this pure *Spirit* and *Love* of *God*, become thereby of a *Charcoal Spirit*, whose sweet Water is destroyed, viz. *Twice dead, and pluckt up*, as it were, *by the Roots*, as the Apostle phraseth it, they growing of a fierce, terrible, fiery Nature, seared up in the harsh, dark, original, as *Lot*'s Wife was, because she looked back, viz. into the *Original* and *salt Spirit*, the Pillar of *Salt* signifying the great strength and power of *God's Wrath*, which was then kindled by reason of Transgression.

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The very same is to be understood of all *Beasts* of the Field, and other things; not so indeed as it is in man, but according to the Nature of each. For those Creatures that did in the Creation arise from, and were chiefly compounded of the *fierce harsh forms of Nature*, whose predominant Quality stands in the *Saturnine* and *Martial* Fire, have but small portions of the Vertue and Light of this World; for the pleasant Vertue and friendly Qualities, which the Principle of this visible World gives unto all her Children, do all proceed from the *Internal Spiritual World*, and this outward Principle is an *Image* and *Likeness* of the Internal; the *Invisible Spirit* and *Powers*, are the Root of the *Visible*; and whatsoever is manifested in this World in *Figures*, *Shapes* and *Forms*, the very same hath the *Internal Spiritual Principle* in *Power* and *Vertue*. And according to the degrees of the Spirit, and what property of Nature was predominant in the *Radix* of each Creature, such a Shape, Form, Inclination, Complexion and Disposition the Creature is endued with, be it either *Animal* or *Vegitable*; for the Body was formed by the vertue and power of the Spirit, and there is both the neareſt Affinity and Resemblance between them, as is manifest by all Creatures, in whom the *dark Wrath* of *Saturn* and *Mars* was predominant in their *Radixes*; they are not only of an *unclean*, *fierce terrible Spirit*, but their *Figures* and *Shapes* are *unpleasant*

and *fierce*, as *Lyons*, *Tygars*, *Wolves*, *Swine*, and many others, both in the Elements of Earth, Air and Water, that are unclean *Devourers*, and Creatures of prey, killing and feeding upon their fellow Creatures; and as such Creatures are unclean in their *Radixes*, whence their Inclinations and Desires to unclean Food do proceed, as bearing the neareſt Affinity with their Natures; ſo their *Figures*, *Shapes* and *Forms*, with their ſuitable Inclinations, do clearly manifeſt what matter they proceeded from in their Creation.

This *Root*, the great and illuminated Prophet *Moſes* underſtood by a divine manifeſtation, whence his *Law* proceeded, wherein he prohibits his People the *Jews*, from eating of *unclean Food*, both *Fleſh* and *Fiſh*, with many other Circumſtances tending to *Cleanneſs*; for that great Prophet ſaw by a divine and natural underſtanding into the *Eſſences* and *Original Qualities* of every Creature, and that each thing hath a ſecret Power to incorporate with its Likeneſs, and to make that Quality ſtrong, which in the *Radix* was weak, and lay as it were hid; And on the contrary, to hide and make that property *weak*, which in the *Radix* was ſtrong; ſo great is the power of Nature; and this is not only done in the *Evil*, but alſo in the *Good*: Therefore all men have power, more or leſs, to alter and change their Inclinations and Complexions, either for the better or the worſe, as they give their

their Wills up to practise either Good or Evil. But if People abandon themselves to their *natural Inclinations*, and live under the power and dominion of their *Complexions*, & by degrees give way to **Intemperance** and **Evil Communications**, such do often times become of far worse Inclinations and Dispositions than their *Complexions* naturally tended unto: And on the contrary, some there are who by the power of their Wills rigorously pursuing the Paths of *Vertue* and *Understanding*, become more Friendly, and of better Tempers than their Complexions promise: For the natural Inclinations and Influences of the *Stars* have not power to captivate the Soul in Evils, if the will gives it self up to be guided by the Holy *Spirit* of **Jesus Christ**, which will lead a man into *all Vertue*, and *all Truth*.

CHAP. II.

Of the Excellency of *Temperance*, the Knowledge of a mans self, and the mighty Benefits of *Abstinence* and *Sobriety*.

TEmperance is a *divine Gift*, and whosoever obtaineth the perfect *Government* and *Knowledge* of *himself*, is endued with the *spring-*

head of all *Vertues*: The *fear of the Lord* being the first step to all true *Wisdom*, both Spiritual and Natural. The *Root* of all *Knowledge* that man is capable of, is in himself: Therefore if any will understand any thing truly, he must first turn the *Eye of his Mind inward*, not outward, as the custom of most is; for Man is an Image and Likeness of all things, both *Spiritual* and *Natural*; in him is contained the true Nature of *all things*, and he that doth know and understand himself, and the Principles and Operations of his *own Nature* both in Body and Mind, and what Properties in the seven-fold Nature of this World are predominant in him, and to what his Inclinations are most naturally propensive, both as to *Vertue* and *Vice*, he may thereby not only shun many Inconveniencies, but also so much as he knows of himself, he also knows of his *Creator*, and of *all other things*. And so on the contrary, he that doth not know and distinguish the Principles of God and Nature in himself, does neither see nor know any other thing as he ought: Therefore all such who are ignorant of themselves, are subject to be *changed* and altered out of one *Opinion* into another, always leaning hard on the Shoulders of *Custom*, supporting their *Ignorance* with the truth of *Tradition*, having one of their Eyes, if not both, amongst the Multitude. But all *true sight* in divine and natural things does arise and proceed from the unalterable divine Principle or Gift of God;

God; For the *natural man*, as he is wholly blind as to things *divine*, so neither does he see even into Natural things any otherwise than a *Beast*, beholding the outward Substance, but knowing nothing of the inward Power of the Spirit; or if such do understand any thing further or more than *Beasts*, it is either by *Chance* or *Custom*: But when the Eye of a mans understanding is opened in the *true Spirit*, he then seeth into his own *Essence* and *Properties*, and by the same sight has a prospect into the Nature of all other things, more especially if he be one that is born with a Nature adopted for the comprehension of such things.

For this reason it is said----*The spiritual man discerneth all things, even the deep things of God*; But nothing hurts and hinders man from obtaining the true Knowledge of God and Nature in himself, than his looking abroad out of himself, imagining that *Wisdom* and *Understanding* is to be found and learned in and from some other thing; Neither do many consider that worthy saying of the Apostle, avouching, *That whatsoever may be known of God is manifest in man*; not *without* Man, but within himself: *Man* is that City the Wise man speaks of, *In whose Gates Wisdom cryes*; But if man will be gazing abroad, and not regard the inward Voice in the Heart, (as most do not) then he can never come to any true Judgment either in things Divine or Natural,

tural, because the Foundation of all *Wisdom* and *Right-knowing* is within a mans self.

Let us appeal to common *Reason*: How is it possible, if a man do not observe the particular Principles and Operations of his own Nature, that he should observe and understand those of other things, whose Motions and various Operations he is more remote from, and doth not feel? Therefore if a man would know how to rule, govern and preserve any Creature, or thing, this Wisdom and Knowledge must first Essential in himself, and to understand in particular what things are *Extream* in him, and the contrary, which will much help in the way of Temperance and Moderation, with a due consideration had to the nature of the *Food*, the *Age*, *Air*, *Imployments*, &c. and also the Quantities of all those things ought to be regarded, and not to heap together too much; this being a sure Rule of *Health*, if a man finds himself as *lightsom* and *brisk after Meats* and *Drinks*, or rather more than he was before: For the intention of Food is to *Refresh* Nature, and not to dull, oppress, and incommode her, as most in this particular do, especially those whose natural Heats are great, and Appetites strong.

But *full Meals*, and too frequent use of rich Food and strong Drinks do breed too much Nourishment, which is the Original of many Diseases; it furs and stops the Passages, generates

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too much Blood, and thick dull Spirits, which makes the Body heavy and lumpish, and by awakening the central Heat, causes the external parts of the Body to glow with an unnatural Flame, which obstructs the powers, so that the pure thin sweet Vapours of the Air (which are the *Refreshing Zephiri* of Nature) cannot penitrate them as they are wont to do, when the Elements of the Body are free from disorder, for then they suck them in like Spunges, which renders the Body full of Spirits, brisk, vigorous and sprightly as Virgins at a Wedding, or Boys at a Festival.

But this pleasant Condition is never felt when the Body is over-fraight with Nourishment, and like *a Lamp* ready to be extinguisht by superfluity of *Oyl*; therefore *solemn Feasts*, and set times for Meals, and eating and drinking whether they have Appetites or no, and other Circumstances that attend them, are Friends to *Gluttony*, but mortal Enemies both to *Temperance* and *Health*, when People deluge down various sorts of Rich Food and Cordial Drinks in a formal Method, sitting perhaps *two Hours*, inticing one another to Gormandize and Guzle, not only beyond *Necessity*, but even above the *Power* of Nature: And yet not content, after they have already exceeded all bounds of Temperance with strong Foods, then in Wine various sorts of *Fruits*, *Tarts*, *Sweet-meats*, and a thousand Kickshaws enricht with the *East* and

West

West-Indies Ingredients, of themselves more than sufficient for a sober and temperate Meal; in the mean time few do consider the Injuries hereby done both to Body and Mind; for this variety hath power to prolong the pleasure of the *wanton Pallate*, beyond the need of Nature, or ability of the *digestive* faculty. For every particular thing opening by *Simile* its like property in the Stomach, it comes to pass when a Person has eaten to the full, and to the satisfaction of the Pallate of one thing; nevertheless when another of a contrary nature and taste comes, the Appetite is awakened, and he can with pleasure fall too again, and so of several Varieties, the Invention whereof at one Meal was meerly to gratifie *Luxury*, by prolonging the pleasure of the Pallate, which could not be done with simple Meats and Drinks: Not but that a man may eat several sorts of Food and Drinks at one Meal, without injury to Health, but then they must be *Homogenial*, that is, agreeable to each other; and also he that so eateth, must as the Wise man adviseth----*Put a Knife to his Throat*, which very few in this Age do observe: But of this we shall speak more hereafter.

As *Abstinence* and *Sobriety* does alwayes fortifie the Observers thereof against many Evils, so they make the Body *pleasant*, *healthful*, and fit to discharge all its Functions, and prepare the mind to be *The Temple of the Lord*, as St *Paul* calls it. Those that take Meats and Drinks only

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for the Necessities of Nature, and observe that the Food be not stronger than she, but on the contrary, she stronger than it, such have for the most part *great Spirits*, and but *little Flesh*; whereas Gluttons have much Flesh and little Spirits. Have not all the holy *Prophets* and renowned Law-givers from the beginning, been Persons of a wonderous Sobriety and Temperance, as *Moses* and *Elias*, who fasted forty dayes, and yet the Face of *Moses* shined, and he could guide his Body as if it had been a Spirit? And several other (indeed all) holy men endued with divine understandings, have been remarkable for their *Temperance*: For the Spirits of men are not Earthly things, to receive their Nourishment through the *Organs* by the concoction of Meats and Drinks only, but derive their purer Aliment like Spunges through the whole Body, from the clear *thin Vapours* of the Air, which do powerfully penetrate the Body on all sides, but are hindred through superfluity of Meats and Drinks; and so the Spirits in the Body, for want of being found with these *refreshing Gales*, become thick, and as it were suffocated.

For this cause most that abandon themselves up to *Gluttony* and *Epicurism* seldom attain to *old Age*, or if by means of an extraordinary tough Constitution they do rub out, 'tis with Tortures and Misery, their Bodies being as full of Diseases as an *Hospital*. But on the contrary,

many of the Sober and Temperate men have lived to great Ages, and yet very free from Distempers, with mean and spare Food, whence does proceed a cool airy Pleasantness, the sweet Influences of all the Elements freely courting the Body, which renders the Spirits many in *Quantity*, and fine in *Quality*, and thence arises lightsomness to the Body, and vigour to the Mind.

The truth of this men may experience, if they will but give themselves the leisure to reflect, and consider, whether or no they do not before Meals, ordinarily find themselves pleasant and lightsom in Body and Spirits, but after they have indulged their Appetites with an overplentious feeding, the one is *heavy*, and the other *dull*; whereas had they but eaten temperately of simple Food, it would not only have continued their strength, but also refreshed their Spirits; for the pure Spirit is the true Life, Pleasure, Delight and Beauty of every Creature according to the Nature of each, and causeth the sweet Oyl to burn friendly, and shine with a comfortable Ray, if it be not wounded by disorders: This Spirit being so *Volatile*, and surpassing pure, that it will not endure the least Violence; for when any Injury is offered to it, it either becomes evaporated or suffocated, and then presently the Vigour and Beauty of that thing faileth, be it either *Animal* or *Vegitable*.

Therefore those that do regard the Health of the

the Body and Mind, ought to preſerve the *Spirit* free and potent, which muſt be done by Sobriety, Gentleneſs and Temperance in *Meats*, *Drinks* and *Exerciſes*. The *Prophet Daniel* and his Companions were ſenſible of this, when they were courted, and alſo threatned with the diſpleaſure of the King and his Servants, if they would not eat of the various ſorts of Fleſh and Fiſh that came from the King's Table; but *Daniel* intreated leave to continue that clean ſimple Food they had accuſtomed themſelves unto, viz. *Herbs*, *Grains* and *Fruits*, and pure *Water* for drink. Should not we in this Age be ready to count a man a Fool, and out of his Senſes, that ſhould refuſe Royal Delicacies from the King's Table, and chuſe to live upon ſuch mean courſe Fare? But *Daniel* did with a divine Eye ſee into the *Radix* of all ſuch things, and underſtood their ſympathetical Operations, and therefore choſe the moſt ſimple harmleſs Commons; for by compounding many rich things together, eſpecially ſuch as contain the *Animal* and *Beſtial* Nature, all ſuch things loſe their Simplicity, and the true Life and pure Spirits of each become adulterated and changed, and being deſtitute of its proper Vertues, becomes of another operation, which hath an evil Influence on our Bodies and Spirits, whence proceed thoſe frequent *Infirmities* in moſt that live in the height of Dainties, the ſame being neither well-pleaſing to God nor Nature. But on the contrary,

was not the ſober, clean and abſtemious Livers of the *Racabites* well-pleaſing to the Lord? And did not the Prophet *Jeremiah* call them up into the Houſe of the Lord as a Reproach to the Children of *Iſrael*, for that they had faithfully kept the Commandments of their Father, and obſerved the Rule of Moderation, and contented themſelves with pure Water for drink, and with mean and ſimple Food, and therefore he promiſes them, *That the Sons* Jonadab *ſhould never want a man to ſtand before the Lord:* 'Tis moſt certain the Lord hath been and is near all thoſe that live in *Temperance* and *Simplicity*. Therefore the Apoſtle ſaith, *Let your Moderation be known unto all men, the Lord is at hand.* The Prophet *John* contented himſelf with Locuſts and wild Honey, of whom our Saviour Chriſt ſaith, *That there was not a greater Prophet born of a Woman:* Alſo, *James* the Brother of our Lord, was eminent for his *Abſtinence* (as *Euſebius* reports) inſomuch that *he eat no Fleſh, drank no Wine* nor *ſtrong Drink*, and *wore no Woollen* Garment, but *Linnen*, which is of a cleaner Radix than the other; for Woollens do retain the Beſtial Nature, as you may more manifeſtly perceive by the ſmell, if you burn them, no waſhing or other cleanſings will purge them from that fulſom Quality which they ſend forth when burnt. Now this ſtinking Nature, ſo long as it continued entire, was hidden or captived, but the fire opens the groſs body, and manifeſts the Root; for this

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cause the Prophets and holy men have so often said, *That the Saints and People of the Lord should be clothed in white Linnen;* and the Priests of the Lord were to ware a *Linnen Ephod*; for all *Vegitives* are indued with a simple innocent Nature & Operation, and therefore they have been compared to the divine Nature, because they bear some affinity unto it.

Those that would have their Spirits pure and potent must use clean Food, which will extenuate the gross superfluous humours, by which the Body becomes easily penetrable; and he that doth not preserve his body *clean*, the pure Spirit becomes, as it were, suffocated, whence proceeds an *heavy Dullness* that is not only burdensom, but hinders all Meditations, and makes the Soul uncapable of every good Work; but *Abstinence* and *Temperance* do dignifie a man, and render him fit for the Exercise of *Virtue* and *Piety*, and is the Root of *strength* and *fortitude*. As the Mother of *Sampson* was commanded by the Angel of the Lord, *To abstain from Wine and strong Drink, during the time of her being with Child*, so was *Sampson* her Son, whom the Lord endued with wonderful strength; but when he gave himself up to *Wine* and *strong Drink*, and other Intemperances, he lost all power and virtue, and became *weak* both in Body and Mind, and a prey to his Enemies. And is it not so in our days? Of most of the Miseries and Troubles man ensnares himself, is not *Superfluity* a main cause? Where-ever we see

see *Vice*, there is also *Intemperance*; and where we see *Temperance* and *Abstinency*, we may justly expect other *Vertues*, because no superfluous matter is bred that may dull or indispose the Fancy, the Soul being watchful in Words and Works, and also keeping the Body under, which by the Power and Vertue of *Temperance* is subjected to the Influences of the *Light and Love of God*.

Temperance, *Cleanlyness* and *Abstinence* have greater power over the Soul and Body than most in our dayes imagine. Did not our fore-Fathers live to *wonderful Ages* in perfect Health, their *Food* in those dayes being chiefly *Herbs*, *Fruits* and *Grains*, and pure *Water* their *Drink*? they did not make their Stomachs the *Burial-places* of dead Bodies, but their Meat and Drink was innocent and simple, by which they were able to check and regulate the extravagant motions of the Mind and insurrections of the Flesh: Hence some of the Antients have delivered it as a Maxime, *That none could understand God and his Works, and enjoy perfect Health and long Life, but those that abstain from Flesh, Wine and Vices, bounding their Desires according to the Ends and Necessities of Nature.* For where Uncleanness and Intemperance reigns, the Soul is subjected with the Body that it cannot discern things *Cælestial*; but *Sobriety* and *Purity* of body and mind renders it the *Temple of God*, wherein his

his blessed Spirit delights to dwell, and communicate its Gifts and Graces.

Most men will in words confess, that there is no Blessing this World affords comparable to *Health*, yet rarely do any of them value it as they ought to do, till they feel the want of it. To him that hath obtained this goodly Gift, the *meanest Food*, even *Bread* and *Water* is most pleasant, and all sorts of Labour and Exercise delightful; but the contrary makes all things nauseous and distasteful: What are *full-spread Tables*, *Riches* or *Honours* to him that is tormented with Distempers? In such a condition men do desire nothing so much as *Health*; but no sooner is that obtained, but their thoughts are changed, forgetting those solemn *Promises* and *Resolutions* they made to God and their own Souls, going on in the old road of *Gluttony*, taking little or no care to continue that which they so much desired when they were deprived of it. Happy it were if men did but use the tenth part of that Care and Diligence to preserve their minds and bodies in *Health*, as they do to procure *Money* and *Riches*, which many never obtain, and those that do, it serves them chiefly to procure those *Dainties* and *Superfluities*, which do generate *Diseases*, and is the cause of committing many other Evils, there being but few men that do know *how to use Riches* as they ought: For there are not many of our *wealthy Dons* that ever consider, that as little and mean Food and Drink will suffice

ſuffice and maintain *a Lord* in perfect Health as the the *pooreſt Pheaſant*, and render him more capable to enjoy the benefit of the Mind, and pleaſures of the Body, far beyond all Dainties and Superfluities. But alas! the *momentary Pleaſures* of the Throat-*Cuſtom Vanity*, &c. do inſnare and intice moſt People to exceed the Bounds of Neceſſity or Convenience; and many fail through a falſe Opinion or Miſ-underſtanding of *Nature*, childiſhly imagining that the *richer* the *Food* is, and the more they can *cram* into their *Bellies*, the more they ſhall be *ſtrengthened* thereby; but experience ſhews to the contrary, for are not ſuch People as accuſtom themſelves to the richeſt compounded Foods, and moſt cordial Drinks, generally the *moſt Infirm* and *Diſeaſed*? for all ſuch things contain great ſtore of Vertue, and ought to be eaten between whiles, according to Reaſon and Experience; for when the Mouth of the Stomach is open, the pleaſant reliſh of ſuch dainty Food does ſo intice and encreaſe the deſire of eating and drinking beyond what is needful, that a man may eat too much, and yet give off with ſome little Appetite, of which we may be ſenſible by that general dulneſs and Indiſpoſition which we find in our ſelves for two or three Hours afterwards.

People are much miſtaken in thinking, *That ſo long as the Appetite deſires, and the pleaſure of eating continues ſtrong, they may eat on without damage to their Health.* But the truth is, this is one of the

chief

chief Reasons why men are *Gluttons*, and there is but little difficulty in *Temperance* save only in this particular, it being somewhat hard for an healthy good stomach'd man to give off eating in the midst of the Pleasure he receives by it, especially when Meats by Art are made on purpose not only to prolong the Pallate, but also to delight it. But in him that uses himself to simple Meats and Drinks, the snare of provoking the Pallate, beyond the necessity of Nature, is removed, for such cannot intice *Nature* out of her way, nor awaken any other Properties or Appetites in the Stomach but its own Likeness; whereas varieties of Food do stir up as many various Qualities in the Stomach; so that there is still a fresh desire to each of each thing, till Nature is over-cloy'd: And therefore Varieties are alwayes dangerous, if great Care and Temperance be not observed. But he that limits his Desire by Wisdom, and has the understanding both of the Quality and Quantity, may eat of sundry sorts of Food at one time, but the ignorant and unwise very rarely do it without prejudice to their Health.

As the pleasure of **Temperance**, and the many benefits that follow **Sobriety** cannot be imagined by those that live *Riotous Lives*, so neither can the sweet influence thereof (especially the first) be enjoyed without some *Trouble to Old Adam*. There must be *Self-Denyal* in the case, and a man must live in this World as if he were

Alone; for there is but little Company in the ways of *Sobriety*: When a man comes once to espouse them in earnest, presently most of his *Friends* and *Acquaintance* will suspect and condemn him as a *Conceited, Whimsical, Capricious Fellow*, or a kind of *Mad-man*, because he will not run with them to the same *Excess* and *Riot*. For the *Flesh* and *Spirit* of this World have no Affinity with *Sobriety* and *Temperance*, proceeding from Fountains, whose Waters are of quite contrary Nature to the others; the one being *clear* and *pure*, which purgeth and cleanseth, preserving both the Body and Spirit in perfect Health; the other being *defiled* with many Superfluities, destroys the Health of both. Therefore he that would enjoy the true Pleasures, and flourish in the Virtues that attend *Sobriety*, ought to be as strong as *Sampson* was in his innocent Life, that he may be able to cut off all *superfluity* in the Bud; *For it is not that which goeth into a man* (as our Saviour Christ saith) *but that which proceeds out of him*: For all kinds of *Intemperance* are first conceived in the Heart, and if such Imaginations are not cut off or overcome by *Wisdom* and *Temperance*, then they grow strong, and become as it were essential; And when the Spirit and Understanding of a man is captivated, then a man becomes a *Tyrant to himself*, and a perfect *Slave to Gluttony*, being defiled by every thing, *Meats, Drinks, Words* and *Works*, as the Wise man saith, *Even the plowing of the Land is Evil to the Wicked*;

for

for all Uncleanness and Defilements that happen either to the Body or Soul, do arise and proceed from *Within*: And if such *lewd Desires*, *Opinions* and *Customs* were cut off in the bud, then neither Body nor Soul would be hurt by *superfluity* of *Meats*, *Drinks*, or any other thing; for every man that commits any Intemperance, be it what it will, acts it first *Within*, and makes it substantial in the Spirit, and then it becomes Corporeal; for the Body is forced to obey the dictates of the Spirit, whether good or evil; for this cause Christ saith, *That nothing that went into a man defiled him*; for he pointed, and had an Eye to the Root, whence all Evils and Intemperances arise: His Words are Spiritual, and not otherwise to be understood; for he makes no exception, but saith, *NOTHING that goeth into a man, defileth him.* Which words, should they be taken in a Carnal sense, then our daily Experience shews the contrary; for many thousands are destroyed both by Quantity and Quality of Meats and Drinks; but they are first defiled in the Root of their Spirits.

But on the contrary, no *Meats* or *Drinks* have power to hurt or defile that man whose Heart and Desires are governed and moderated by *Wisdom*; and therefore saith the Apostle, *From whence proceed Wars and Fightings, all Lusts, false Imaginations and Intemperances? Do they not all proceed from within?* For if a man be ignorant of the true Nature of things, his Understanding and Soul darkened, then he is subject to be defiled by

every thing; for if the Nature of things be not discerned nor distinguished by the Spirit, such are always liable to be defiled by every sort of *Food* and *Drink*, either in Quantity or Quality; *For where Ignorance governs, the extravagant Desires are not bounded.* For, *first*, Every man is defiled by his *desires* and *imaginations*, as our Saviour Christ saith in another case, *He that looketh on a Woman, and lusteth, is defield thereby*; the very same is to be understood of all other *Uncleannesses*, both of Body and Mind, only the Evils and Defilements are greater when a man proceeds to put in practise those things which he first conceived within by Imaginations; for no outward Uncleanness could ever hurt any man, if the inside were kept clean. If Understanding, and the pure Spirit govern within, then all unclean Desires and Imaginations are, as it were, cut off in the bud, and not suffered to proceed to a substance, and then a man is not defiled either by that which goes out, nor by any sorts of *Meats*, *Drinks*, or other things that go into the Body. And so on the contrary, when the evil corrupt Nature is awakened, and has gotten the inward Government, then all the Desires and Imaginations are formed, and do proceed from the evil Principle, which first defiles the Soul, and then afterwards the body.

This is the very Root and Foundation of all *Uncleanness*, *Superfluity* and *Intemperance*; for every property in Nature must be supported and

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fed on its own Food: Hence all sorts of *Animals*, whose predominant Quality & Ascendant chiefly proceeds from the wrathful and unclean Nature, do desire a proportionable Food, *viz.* raw flesh and sordities: but on the contrary, those *Animals* whose Dignification and chief Quality stands in and proceeds from the clean Nature, such Creatures also do desire clean Food: The same is to be understood in the humane Nature, according to the Principle or Property that is awakened and most predominant, so is the man either clean or unclean, good or evil, from thence are all his Desires and Imaginations framed.

Thus we see that *Cleanness* & *Sobriety* in *Meats, Drinks, Exercises, &c.* have a greater Virtue & Excellency in them, than People think; for their power proceeds from an inward Principle, and they endow their Observers with the Riches both of *Time* and *Eternity*; for **Temperance** makes all her Lovers truly sensible of Gods blessings; how sweet is every mean thing to the sober mind? and how ready are such men to give the Lord Thanks and humble Acknowledgements for his Mercies? they see, feel and taste the most pleasant operation of the divine Hand in all things, their *Bodies* are delighted with the *meanest* of *Food*, their *Minds satisfied*, their *Beds easie*, and their *sleep sound*; they are not subject to *indispositions*, nor molested with *Feavers*; their Heads are not dulled with *Fumes*, nor their Stomachs oppressed with *fainting Fits* or *windy griping Humours*

mours; they rise as fresh as the *Morning Sun*, and are fit for all Exercises both of the Body and Mind; their *Raidical Moisture* flows freely thorow every part, like a pleasant gale of Wind, which moderates the central Fires, that they burn not too violently.

But this excellent state is not obtainable without **Self-Denial**, and suffering now and then a a little *gentle Hunger*, which cleanseth the Stomach and Passages from all superfluous Matter, frees the Spirits from all Imperfections, prevents all Obstructions, and preserves Health far better than any *Physical Evacuations*: It hath a certain *Occult Quality*, for the digestive Faculty and natural Heat is never *idle*; therefore when the Stomach is not filled with superfluity of Food and often *eating*, it draws away all the superfluous matter that furs and stops the Passages, and which were apt to cause *shortness of Breath*, send troublesom *Fumes* and *Vapours* to the Crown, hinder the *free Circulation of the Blood*, and make the *spirits impure*. These Evils, and many others, *Temperance* and *moderate Fastings* do prevent; the Stomach naturally drawing this phlegmy Substance out of all the Vessels and Passages, when Meats and Drinks come not too quick, and casts the lighter part thereof upwards, and the more gross heavier parts down-wards into the Bowels; for this reason when a man does fast a little longer than ordinary, he will feel a kind of a knawing or disorder in his Stomach for a little time, and

then

then it will cease, and after some space do so again; the occasion of which is this, the natural Heat does very powerfully draw matter unto it self for Sustenance, but finding no proper Nourishment, makes a separation of the gross phlegmy substance that lodges in the Vessels of the Stomach, and casts it forth, both upwards and downwards, and having done this, craves afresh for more work, and more proper matter of Aliment.

Nor should a little Trouble (thwarting our Humours, debaucht with ill Customs and Wantonness) or some small Inconveniencies divert us from getting our selves possest of this Jewel **Temperance**, the true *Philosophers-Stone*, which turns all into the *Golden Elixir* of Health, Content and Serenity, since we see none of the little perishing Goods of this World are to be obtained without trouble and difficulty; Do not *Youths* serve seven years, enduring hard Labour and many other Inconveniencies for a Trade, whereby to get an outward Livelihood? Do not *Men* Travel by *Sea* and *Land* through a thousand Miseries, even to the hazarding of their Lives and Liberties for Meat, Drink and a little Rayment? And those few that do obtain their desired ends, if *Temperance* be wanting, the enjoyment of them proves not only burdensom, but so full of Snares, that they had better been without them; for *Plenty* has destroyed more than *Necessity* (some say, than the *Sword*) the one having

having where-withal to gratifie his superfluous desires, and so destroy himself, which the other has not. What a deal of pains and charge are People at to please their *Liquourish Pallates?* The *Indies* must be sent to for *Rarities*, and the utmost parts of the Earth for *Dainties*; such abundance, such variety provided, as if all the *Beasts* and *Fowls* in *Noah*'s *Ark*, with an addition of all the *Fishes* in the Waters, and *Vegitables* of Earth, were scare enough to furnish *One Luxurious Board!* And then what Curiosity in *Sawces?* What fantastick Humors for *Dressing?* The more extravagant and unnatural, the more *genteel*, and acceptable forsooth! Whereas those things that are necessary to support and preserve the Body in perfect Health, are easily procurable, of small Charge, soon made ready, and with very little Trouble; they are in most places ready and familiar, to be obtained with ease and pleasure, without violating Justice, or hazarding either your *Conscience* or your *Liberty*.

Furthermore, *Temperance* is a strong Bullwark against that pernicious Enemy of Mankind, viz. *Dispair* or *suspicion* of the divine Hand of Providence, against the *Frowns* and *Causalties* of this World; What cares that man if he have not Money to buy *Wine*, who by use finds *Water* no less pleasant, and more wholsom? Why should *one* bemoan not having *half a score Dishes*; when one will serve him not only as well, but better? *Sobriety* makes a man Superior to those

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vain fearful repining Imaginations, whereunto most, or indeed all, superfluous intemperate People are subject, and when *Poverty* comes upon them, they are doubly miserable, because they had incur'd themselves to *Unnecessaries* before, the absence of which more torments them than any real *Wants* that they lie under. But he that gives the government of himself to *Wisdom*, and has the true knowledge of Gods Love and the eternal Principle of *Light* in himself, and admits it to have its Operation in the Soul and Body, and who sees with an *inward Eye* the great Vertue and Fortitude there is in every *simple Grain*, *Fruit* and *Herb*, and who hath also bounded his desires to the necessities of Nature, there is no such great reason that such a man should trouble his head with care and suspicion, and tire his Body with *over-labouring*; for *Fruits*, *Herbs*, *Milk*, *Bread* and *Water* are easily procured: And what sober man in the World is reduced to that extremity, as to want such things, except in universal Calamities?

Every man ought to understand, that heavyness, oppression of Nature and dullness proceed from the abundance of thick putrid Humours, which stop up the Passages and cloy the Joynts, filling them with gross moisture, so that the course of the Spirits is hindered, and they as it were suffocated, which causes various Distempers in the Body, that men would give all the World, if they had it, to be cured of, but no *Physick* can

help them, unless the excellent Lady **Sobriety** be their Doctoress; for it must be a clean simple well-ordered Diet only that can fine the Blood by degrees, out of which pure Spirits are generated, in the goodness of which, all Health, and the whole prosperity of the Body & Mind doth consist; whereas surplusage of Nourishment destroys the Spirits & damnifies all the Senses, as that of *Seeing* is hurt by gross Humours that obstruct the *Optick Nerves*. And therefore those that are subject to *weak Eyes* ought to abstain from all such things as repleniſh the Head with Fumes, such are all sorts of *fat Meat*, *Butter*, and the like taken in too great a quantity, as also *strong thick Drinks*, especially such wherein *Worm-wood*, or any strong *bitter Herbs* are infused; for all such things are very hurtful to the *Eyes*, as experience shews. Likewise, such superfluous matter offends the organs of *Hearing*, and marres the sence of *Tasting*, by breeding *Cholerick salt Humors*; so that those who accustom themselves to Excess, generally have their Pallates debaucht, and cannot give a true judgment of the taste of things.

Now the sorts of *Food* and *Drinks*, that breed the *best Blood* and *finest Spirits* are *Herbs*, *Fruits*, and various kinds of *Grains*, also *Bread*, and sundry sorts of excellent Food made by different preparations of *Milk*, and all *dry Food*, out of which the Sun hath exhaled the gross Humidity, by which all sorts of *Pulses* and *Grains* become of a firmer substance; so likewise *Oyl* is an excellent thing

thing, in Nature more sublime and pure than *Butter*: And if you do eat *fat Flesh*, let it be sparingly, and not without good store of *Bread* and *Herbs*.

There are two things in the practise of *Temperance* chiefly to be regarded, viz. *QUANTITY* and *QUALITY*; the later ought to be considered by every one that is desirous to preserve Nature, but Error in the former does generally the most mischief: For if Meats and Drinks be of a raw gross Nature, and not so well prepared as they ought to be, yet if a man eat and drink but sparingly with a perfect Appetite, the Stomach (Nature's Laboratory) will make better Nourishment thereof, than it can of the best Food when too great Quantities are cram'd into the Belly; for the *natural Heat* and *Stomach* are of a wonderful Nature, when free from these burdensom, gross Humours, it can as it were digest & kill the poysonous Juices of unclean Food, and by an innate power cast off the malignancy thereof, if the Quantity be not too great: In this case *Abstinence* hath been found by experience to cure most Diseases that have proceeded from *Superfluity*, if not gone too far; Therefore *Quantity* is more dangerous to destroy Health than *Quality*, though they are both very bad, and often meet together, and then Health is destroyed with a winged speed, which is the chief cause that there are so few, either Men, Women, or Children in perfect Health: Where

can you find a Man or Woman among such as are *Intemperate*, who have attained to the Age of forty Years, that are in perfect Health? the best of them being afflicted with *windy* and *scorbutick Diseases*, which are bred by eating too much in *quantity*, and of an evil unclean *quality*: These *windy Diseases* are also much increased by the continual eating of their Food *too hot*, that is, before the sulpherous moist Vapours, which are of a fierce and sharp Nature are evaporated; for this sulpherous Heat which goes away in the moist steem or vapours, does contain the Spirits of the Fire, as also two Qualities, viz. *A windy moist dulling Nature*, and *a fierce sharp fiery one*; the first of these is the cause of most *windy Diseases*, and the second does generate in the Bloood a *hot salt sharp Humour*, which causeth an *itching* and *breaking out* in the *flesh* with *spots* of various colours, as also a wearinesse and indispositedness through the whole Body; this likewise is the grand cause of many *Leperous* and *Mangy Diseases*, especially when the Food is gross and not well prepared, and too much in *Quantity*, which Maladies do often happen altogether. All Food that is prepared by *fire* should not be eaten till those thick sulpherous and moist steems be evaporated; herein many are mistaken, and even Nature it self is little understood; for the generality of People account *hot Food* best, and most profitable for Health, and the *good Dame* will be angry if her Servants delay to eat their Food whilst *Hot*.

But

But the continual eating of *Hot Food* from the Womb has depraved their Stomachs and natural Heat, so that if they eat their Food cold, it will not give them satisfaction, although *hot Food* is contrary to the pure simple Nature, and the health of the Body; nevertheless the continual use of such things have awakened their *Similes* in the Stomach, and that requires their continuation; and if a man does leave them, at the first Nature seems to want them; the like effect is produced by other unnatural Customs, as in taking *Tobacco*, it being a strong *Martial* and *Saturnine* Herb, of a loathsom poysonous Nature and Operation, whose predominant Quality is of a contrary Nature to the Stomach and natural Heat; therefore the first taking of it in Pipes is both difficult and troublesom to Nature, and there is no Preparations known that will make this Herb friendly or familiar to Nature, but only the continual *Custom* of taking it, which does awaken and strengthen its own Quality in the Stomach, which in the beginning was *weak*, but by custom is become *strong*, so great is the power of every thing in increasing its likeness, and it becomes as though it were natural; and there is as much difficulty to leave the use of such things (if not more) as there was at first to make them familiar; the like is true in *Brandy*, *&c.* for the more unnatural and greater the extream is, the more troublesom it is to leave it.

As for those who are used to eat *hot Food*,

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and are not satisfied to eat cold, a little custom will bring them to a liking of it; for man being a compleat Image of the whole Nature of this World, and being endued with the true nature of all Elimental things, therefore Custom will make every thing, whether good or evil, familiar to his Nature. As for my own part, I have not been troubled with *windy Diseases* since I left eating of *hot Food*, which formerly I was afflicted with; likewise, the same Quantity of any sort of Food eaten *Cold*, when a man is a little used to it, will be much easier and pleasanter to the Stomach than *Hot*; for this swells the Body, sends Fumes into the head, and causeth a heavy indispositedness through the whole Body; but there is such a sottishness and ignorance possesses most People, that they will not go out of their old Path, following their false Prophets, *Custom* and *Tradition*, esteeming themselves to be sufficient Judges in these things.

Now these *windy Diseases*, and *fiery thin salt Humours* that are occasioned by the afore-mentioned Intemperances, are very rarely or seldom ever cured; for what Medicines have power to cure, when the same Superfluities are continued, which were the Original of the Diseases? Pray where is the *Medicine* that will cure the *French-Disease*, if the Person infected goes on in his old way of *Wantonness*? The very same is to be understood in all other Distempers; therefore *Temperance* and *Sobriety* are Vertues that are absolutey

absolutely necessary, not only to help and cure Diseases when they have invaded the Body, but also to prevent the Generations of them; for most *Distempers*, with a little help of *Physick*, might be mitigated, if a sober temperate Life were observed, so that by degrees little or no inconveniency would be felt; but what hopes are there, so long as People prefer *Superfluity* and the *pleasure* of the *Taste* beyond *Health*, eating and drinking of various sorts of rich Food and and cordial Drinks, to the full satisfaction of their *Appetites*, which break the bounds of *Temperance*, the Stomach not being able to make a perfect Concoction, so that every such Meal sows the seeds of some gross Matter and evil Juice, which by degrees stops the *Passages*, obstructs the *Veins*, corrupts the *Blood*, and from thence flows various indispositions, according to the nature of each mans Constitution and the degree of matter: There are but few that think that those Oppressions and Diseases proceed from a disordered Life, and a too great Quantity of Nourishment, but most will be apt to believe themselves, alledging, *That they got Cold by leaving off a Coat*, or *by Accidental Sweating*, or some other Act of carelesness: Which must be a mistake; for such things have little or no power to hurt the Health, if there be not matter beforehand; for you may be sure, if leaving off a Coat do occasion a Cold or any kind of stoppage, there

was

was some part obstructed before, and the radical Spirits of that part were weakened by some disorder, or else outward *Colds* would not have had any power to seize that part of the Body: You may also observe, that if any Member or part of the Body be weakened by any accident, that part will first complain, when either Cold seizes it, or when there is any change of Weather; from whence you may conclude, that the Root of all or most Diseases, is, *first*, some inward *Contraction* of matter, caused by Superfluity, or other Disorder, which have weakened the pure essential Spirits, and the Balsamick Oyl and Vertues in that part become, as it were, sower or sharp, which infects the Blood, and then presently ariseth a loathing, and the Pallate cannot distinguish the pure Relish, nor taste the goodness of any Food; the *Attractive Quality*, and also the *Natural Heat* of the Stomach loose their strength and power, then also the *Retentive* and *Digestive Faculties* do cease from their natural Operations; for when there does happen any Violence to the pure Volatile Spirit and Balsamick body, then presently the action of the Stomach ceases, and there begins a loathing, and the original Poysons and central Heats are awakened, which set the whole Body into a flame, which poysonous Fire lay, as it were hid so long as the *pure Spirit* and *balsamick Body* were strong, and this continual fiery or brimstony Spirit was only a cause of motion, giving strength and vigour to the *Oyl of Life*, which Oyl does

mix

mix and incorporate with this *sulpherous fierce Fire*, and makes it more gentle and friendly; for this Oyl is generated from this sulpherous poysonous Spirit, and is, as it were, its *Sun*, and shines back thereinto, and does cause it to burn more gently; but if this pure Spirit and Oyl be by any kind of Intemperance wounded or suffocated, by over-charging Nature, then the Original Poysons and sulpherous Fires do manifest themselves in their own Forms, which were captivated and moderated so long as the pure Spirits and essential Oyl were strong; for this essential Oyl is the true *Life of Nature*, and the Moderator of the original Fire, even as it is in the Fire of *Wood*, so long as the Wood remains intire, and no Violence done to the pure Spirits and essential Oyl, this Fire gives a most pleasant and friendly refreshing heat and light, it sends forth a bright shine and wholsom smell, very agreeable to the pure Spirits of those that are near it; but you will find the contrary, if you offer any Violence to the pure Spirits and essential Oyl, whence the bright shine and friendly nature of *Wood Fire* does proceed, as is done in making of *Wood Fire* into *Charcoal*; for these pure Spirits and sweet Water or Oyl are suffocated in all Charcoal.

For this cause the Fire of *Charcoal* is not only *stronger* than the Fire of *Wood*, but it sends forth *sulpherous Fumes*, which will *stupifie* and *suffocate* the pure Spirits, and dull all the Senses, and send

dark Fumes into the Head; the truth of this all People are sensible of, and it is for no other Reason but because the pure Spirits and *sweet Water* or *Oyl* in the *Wood* is totally suffocated in making it into *Charcoal*, and then the Original *Poysons* and *fierce Fire* is no longer moderated, but does burn and manifest it self in its own Nature and Form; this makes the difference between the Fire of *Wood* and *Charcoal*, the one being pleasant and wholsom, the other the contrary, and yet they have but one Foundation; the very same is to be understood in the *Humane Nature*, and in all other Creatures, and in every thing according to its Nature: For this cause, when a man has through any kind of *Intemperance* or *Superfluity* over-charged *Nature*, by which the pure essential Spirits are either evaporated or suffocated, and the *Oyl* (whence the natural Life hath its true being) becomes as it were *sower'd* and made *keen* and *sharp*, then immediately follows *Feavers*; for all Feavers do proceed from the awakened Poysons (which is the Original of every Life) which should not be stirred or awakened: For this cause most People, when *sick*, are afflicted either with Internal or External *Feavers*, some *greater*, others *less*, according to the Age or Strength of each mans Nature, and when men dye in the strength of their Lives, and especially such as have strong Fires, what terrible *Feavers* will such have, which burns and consumes Nature in a moments time? But

those

those that dye or are sick in Age,& are of weaker Heats, their *Feavers* are more gentle; if People understood this, they would not be so guilty of *Intemperance*, and so over-charge Nature; for the meek friendly Life will not indure any Violence or Inequality without prejudice to the Health; for as soon as the pure Spirits are wounded or evaporated, Nature falls into an unequal motion, and then the wrathful fierce Fires are stirred up, and then *Nature* is in danger. Take what Creature or thing you will, if you wound the pure Spirits, the *Balsamick Body* presently turns *sower*; for one cannot subsist without the other; and when this is done, then in a moments time the *poysonous fierce Fire* does of its own accord manifest it self, which it could not do, so long as the pure Spirits and *Balsamick Body* were strong, and did predominate, which does moderate and cause this Fire to burn more gentle; For this cause all wise and seeing men have advised to **Temperance**, and have commended all simple and mean Food and Drinks, especially those things in which the Qualities of Nature stand neareſt Equality; for all such *Food* and *Drinks* do distribute and administer due and moist Nourishment to both Body & Spirits in an *Harmonical* way, which is very agreeable to Nature; for all things desire Concord and Unity, it being the higheſt degree that *Nature* can attain to; also all sorts of Food and Drinks that do chiefly consist of *Equality*, do powerfully be-

get and maintain its Likeneſs in the Body and alſo in the Mind: And ſo on the contrary, high rich Foods, which conſiſt of many Ingredients, are of diſagreeing Natures; and Drinks, in which the Fire burns too fierce, do often prove dangerous to Health, becauſe ſuch things are unequal in themſelves, and except they be taken very ſparingly, they awaken their Likeneſſes in the Body, cauſing Nature to be unequal in her Operations: Therefore after eating and drinking ſuch things there follows Indiſpoſitions, the Veins glowing with Heat, Fumes, and Vapours flying up into the Head, with a dull Heavineſs, which is cauſed by the Inequality of the Food, and the greatneſs of the *Quantity*, which do for a time (until the natural Heat hath overcome the Food, and made ſeperation) ſuffocate the pure Spirits and the *Oyl* of Life, by its groſs Juices, and affording too much Nouriſhment; and if ſuch Food and Drinks be continued, there are but few Conſtitutions that can withſtand the Inconveniencies that attend ſuch a Life; but *Abſtinency* and a *ſober Diet*, with Exerciſe, are the only means to abate all ſuperfluous matter, and indeed it hinders the Generation of all offenſive Humours; ABSTINENCY is the only *Phyſitian* that a man can make uſe of, for it ſecretly does digeſt all kind of Obſtructions, and that with great eaſe and pleaſure to the Patient, far beyond the common and groſs Drugs which *Phyſitians* adminiſter: Alſo, ABSTINENCY is the moſt skilfulleſt

skilfuleſt *Cook*, giving a moſt pleaſant taſte to every mean thing, by which a ſimple Perſon becomes skillful; for he can diſtinguiſh the *Taſte* and the inward *Sweetneſs* of each thing, and he is thereby ſtirred up with an inward inclination to *praiſe* and *admire God* in the uſe of all his Bleſſings: ABSTINENCY does weaken and abate the Fury of the moſt *Cholerick* complexioned People, that they become more *Sanguine*; it openeth the Gate of *Humility*, and is a Friend to *Charity*; it encourageth *Hope*, and is the only Enemy of that baſe and cruel Spirit *Suſpition*, the univerſal Fomentor of mankind; ABSTINENCY is a ſure Counſellor and a Conductor of all the obſervers thereof in the wayes of *Truth*, encreaſing *Faith*, and cauſeth them to eye and follow the divine Hand of *Providence*, giving Peace and Tranquility to the Mind, and Health to the Body; many are the Vertues and Benefits thereof; It alſo gives the advantage of *Time* and *Opportunity*, and is the fore-runner of *Wiſdom*; It openeth the hidden and ſecret Doors of *Nature* in a mans ſelf, and renders him capable of all Diſcipline, and is the only Enemy to all *Evil*, and a Friend to all *Vertue*; The Wiſe and Prudent in all Ages have accounted her their chief *Friend* and Guide; by her Vertues they have overcome the inward Enemies of their Members: ABSTINENCY alſo preventeth the Generation of all ſuperfluous matter, whence Diſeaſes in the Body do proceed; ſhe abateth

the desires, because a small matter will suffice a regular *Appetite*, resisting *Pride*, and careth not for Estimation; she conquereth all her *Enemies*, and maketh no noise; she beats no *Drums*, nor dischargeth no *Guns*; she punisheth not the Body with *Labour*, nor burdeneth the Mind with *Care*; she wearieth not the Life by *Sea* nor by *Land*, to obtain that which will not stand her in stead; she will not admit of any *Controversies* nor *Law-suites*; she will not contend for *much*, because *a little* supplies her Wants; she standeth still, and is silent, *and yet obtaineth all things*.

CHAP. III.

CHAP. III.

A Discourse of the several sorts of Flesh *commonly Eaten.*

THough I have before shewn the inconveniencies of the feeding upon *Flesh* (so commonly and in such excess as is now-a-days practised) and rather recommend the Lovers of Wisdom and Health to the more innocent use of *Grains, Fruits* and *Herbs*, yet since there is no *stemming the Tide* of *Popular Opinion* and *Custom*, and People will still gorge themselves with the Flesh of their *Fellow-Animals*, I have thought fit here to give a particular account of each sort of Flesh, that at least you may chuse that which is most proper for your Constitution, and least prejudicial to your Health.

Of Oxen *and* Cows, *their Nature and Complexion.*

Oxen and **Cows** are dignified with a *Sanguine Melancholy Nature*, a little inclinable to the *Phlegmatick*, therefore much moisture is an Enemy to these Creatures, in whom the four Humours are pretty well mixt, yet the *Sanguine* does predominate. As they are of an indifferent

equal

equal Temperature, so they are indued with harmless Properties and innocent Inclinations: They are clean in their *Radixes*, and therefore refuse all filthy Food, and the same is likewise manifest by their sweet breathings, and the Dung that proceeds from them; whereas on the contrary those Beasts and Creatures that are unclean in their Root, do always desire and most rapiniously feed on a proportionable unclean Food, as *Swine*, *Bears*, *Dogs*, *&c.* which is further demonstrated by their *Shapes*, *Tones* or *Cryes*, (frightful and displeasing) as also in the *fierceness* of their *Spirits* and cruel *wrathful Natures*, all such Creatures are highly gratified with unclean Food, viz. *Flesh*, *Blood*, and the like.

But *Cows* and *Oxen* do afford many excellent sorts of Food, no Creature being more useful or profitable unto Mankind, not only in labouring and dressing the Earth, by which it becomes fruitful, but how many sorts of most excellent Food are made of *Milk?* and so natural and proper, no Fruit that proceeds from any Creature is of so great use. *Milk* in its own nature being so simple and innocent, and having no manifest Quality that does too violently predominate, but is indued with equality and concord, easie of Concoction, especially *Raw*, as it comes from the Cow, it gently cleanseth and frees the Passages from Obstructions, which strong fat Food does generate; it has a *sympathetical Union* with the Stomach and natural Heat; it silently, and

without

without making any disturbance insinuates its Vertues and Nourishment into all parts of the Body. Milk also being mixt with Flour, does make some of the most healthy and wholsomst Foods that can be eaten for all sorts of People and Ages, especially Children, it being heretofore their almost only Food, boiled with some Flour and a little Water, without any other Ingredients, which then in the Country was called *Pap*, but of late Years, and in about the City, they call that *Pap* which is made of Bread and Water, which is nothing near so good; And since the frequent use of *Spanish* Fruits and *Spices*, the aforesaid simple wholsom Food has much been laid aside, which is one cause why our Children in this Age are so much troubled with Distempers in the *Joynts*, viz. *Rickets*, and the like, hardly known in former times.

Milk likewise altered and *Manufactur'd* (if I may call it so) by the good House-Wives Art and Industry, yields many other sorts of good Food, as *Cheese* and *Butter*, and many more innocent, as *Milk-Pottage* (which I especially recommend) there being such an agreement in the Ingredients, viz. Milk, Water and Oatmeal, being boiled together briskly, and not too long, as it not only affords a good Nourishment, but opens the Passages, and is of a *cleansing* healing Nature; and therefore those that do frequently use it, do seldom want a good Appetite.

Cheese is an wholsom healthy Food, a great

ſtrengthener of the Stomach, affording a ſtrong firm Nouriſhment; and ſuch People as eat much Bread and *Cheeſe*, and do not want good *Beer* or *Ale*, are generally the ſtrongeſt of men, abler to endure Labour and Travel, than thoſe that feed on Fleſh; there is as much difference between the one and the other, as there is between Horſes that are fed with *Corn* and *Hay*, and thoſe that are fed with *Graſs*: Moſt men being miſtaken in Nature, do believe that *Fleſh* of all other ſorts of Food affords the greateſt and ſtrongeſt Nouriſhment, becauſe 'tis full of matter and *Juices*; the very ſame may be ſuppoſed of *Graſs*, compared with *Hay*: But the Husbandman will tell you, that thoſe Cattel that feed on *Graſs* are weak and faintiſh in compariſon of thoſe that are fed with *Hay* and *Corn*; for the Graſs contains too much *groſs Moiſture*, which cauſeth the Nouriſhment to be unfirm, whence doth proceed dull heavy Spirits, the Fleſh and Fat being *ſoft* and *greazy*, which in caſe of Labour, will quickly waſte, and ſuch Cattel are apt to tire: But thoſe that are fed with dry Food, (whereby the groſs Humidity and Phlegm is dryed away, or exhaled by the Sun and Elements) are ſtrong and lively, of great Spirits, quick and active, little Bellies and clean Limbs. The very ſame is to be underſtood of the Food of Men, and if men could be as well ſatisfied as to their Minds with eating *Bread*, *Cheeſe*, *Butter*, *ſour'd Milk*, *Gruels*, *Pottages*, *Herbs in*

their

their Seasons, and the like, they would find by Experience how wonderfully such things support Nature, beyond all the Flesh in the World; for most of that matter which People suppose to be Nourishment in Flesh, is a *gross Juice*, which turns to Putrifaction, as the gross phlegmy part of Grass does in Cattel.

Butter does afford a good Nourishment, but it ought not to be eaten in too great quantity, for then it generates Choler, oyls and furs the Passages, dulls the edge of Appetite; but moderately taken, is of good use and healthy, especially to such as are accustomed to it.

Of the Flesh of *Oxen* and *Cows*.

The Flesh of *Oxen* is to be preferred before that of *Cows*, it being naturally clean and wholsom, if such Cattel be free from Diseases and Surfeits; it generates a strong firm Nourishment, having a greater affinity with mans Nature than with any other, and therefore more People love it, and will be longer before they are *cloy'd* therewith, than with any one particular sort whatsoever; yet it is somewhat hard of Concoction, therefore ought to be eaten sparingly, except by strong *working* People; it fills the Stomach, and for the most part gives better satisfaction than any other: It ought not to be eaten until it be well seasoned with *Salt*, or if eaten *fresh*, there ought to be good store of

Salt eaten with it, and boiled in plenty of Water, which will *sweeten* and cleanse it from its grosseness; it likewise ought to be salted as soon as 'tis throughly cold, after 'tis killed; for the longer any Flesh is kept, the harder 'tis to take *Salt*, because by keeping, the pure spirituous parts evaporate, and then the Salt cannot incorporate it self with the Flesh; for 'tis with the pure Spirits that delights to joyn it self, and thereby preserves them from Evaporation, and consequently keeps the Meat *sweet* and sound; And therefore Meat so salted will eat much sweeter, and keep longer, and generate better Blood and Nourishment, and is easier of Concoction.

If Cattel of any kind receive *damage* by driving, or any kind of Sickness attend them, and they be killed before they have time to recover such Injuries, all such Flesh is not only unwholsom, but it will not take Salt to keep as others will; the Reason is this, because if the pure Spirits and *Radical Moisture* be by any disorders, hurt or wounded, whether it be before they are killed, or after, the Salt cannot incorporate therewith, as aforesaid, nor purge out and destroy the humid gross parts in the Flesh, whence all Putrifaction arises; whereas when the strong powerful and sweet Spirits in Salt (which are the inward Life thereof) do joyn with and embrace the essential spirituous parts, it does tye or hold the corruptive parts of the Flesh captive, that they cannot proceed to Putrifaction,

and

and for a season it will remain as a fixed Body, till by length of time those pure Essential spirituous parts, both in the Flesh and Salt, become either *suffocated* or *evaporated* through the great store of gross humidity which Flesh does contain, tending always to Putrifaction; and when any Flesh does begin to putrify or stink, a second salting, nor any other Art, cannot recover it to its first state of Sweetness; but if the second salting be whilst the Putrifaction is but yet in the *Bud*, and not too far gone, then such Flesh may continue a little longer-----In a word, If this sort of Flesh be free from the afore-mentioned Disorders, and their natural Uncleanesses, being seasonably seasoned with Salt, not kept too long, and well prepared by the *House-Wife*, and moderatly eaten, it is as sound and healthy a Food for strong and working People, as any Flesh whatsoever, none excepted.

Of *Sheep* their Complexions and Nature, and of their Flesh.

Sheep are Creatures of great use & benefit to the Sons of men; their Nature and Complexion is *Sanguine Phlegmatick*, with a little mixture of *Melancholy*; but the *Sanguine* Nature does predominate over all the other Qualities: They are dignified with a meek humble Nature, mild and friendly, and wherein all the Properties and Elements

Elements do seem to stand in equal accord, whence doth proceed those harmless innocent Inclinations, hardly any Creature in the World to be compared to them; they have as it were a glance of the *divine Light* shining in them; for if Equality and Concord had not abounded in them, our *Saviour Jesus Christ* would not so often have compared *good* and *holy men* unto them; but it was, no doubt, to shew their Meekness, Innocence, and desires of doing good! For this Creature is not only to be esteemed for their natural Vertues, but also for the manifold Benefis which they afford unto mankind both living and dead.

The *Flesh of Sheep*, viz. *Mutton*, is of a clean simple Nature, of easier Concoction than the Flesh of Oxen; it generates a good clean nourishment; their Fat is the whitest of all Flesh, which proceeds from the equal temperament of their Body and Spirits, and the predominancy of the sweet Quality, and because the Spirits are pure and undefiled. For the white clear bright *Gleam* in every Creature (be they what they will) does arise and proceed from the *divine Principle*, which made all things, and is the essential Vertue and Power that does sustain and radically dwell in every Creature, and all things in this World, in each according to its Nature; and also according to what degree it is in each Creature, they become of a more friendly gentle Nature, or the contrary. For

in

in what Creature soever this Vertue or Gleam of Light is predominant, that Creature is of a most sweet Composition or Nature, be it either *Animal*, *Vegitable* or *Mineral*, for of the pure white Colour in all things, the Root is the divine Principle, its Radix is clean: Therefore in former Ages, when any would declare their Innocency, they cloathed themselves in *white* Garments, because it proceeded from the innocency in Nature; Also the Saints and Prophets in several places of the Scriptures by way of Simile, compare *Whiteness* with the divine Power and Vertue, being that the Saints and Angels are said to be cloathed in *White*, which was not spoken without a divine understanding of the Nature of things, which I shall forbear to speak further of in this place, though to the intelligent Reader it would be no unuseful Digression. But to return to the present subject,

The *Flesh of Sheep* is made better or worse, according to the Accidents that do attend them; no Flesh to be preferred before this, if they are free from Surfeits and Diseases, which this Creature is much subject to, by reason of their tender Nature; for all Creatures in whom the four Humours and Elements of their Bodies and Spirits stand neareſt Equality, are sooneſt wounded, if any Violence be offered. For this Creature cannot endure any violent motion without manifest prejudice; a little over-driving will put them into such Heats as they cannot recover

recover under a considerable time, and at last they will break out with a *Mainge* or *Scab*; if they are folded a little too close, it will fret and corrupt their Blood, give them them the *Scab*, and hinder them from growing; over-wet Weather will corrupt them, and cause them to *Rot* in moist low Grounds, and in the best and highest Pasturages hinder them from proving so well as they would otherwise; the very driving of Sheep and Lambs from the Market to the Slaughter-Houses, especially in *London*, where they are much hurried by their unmerciful drivers, and other Accidents that they meet with in the Streets, would give them the *Mainge* or the *Scab*, were they to be turn'd back to their Pastures.

Therefore there is required the greatest understanding and care to preserve this Creature sound & free from these Disorders and Accidents, which nothing can do, but a tender gentle usage and government, which suits their Tempers, and hath unity with their Natures: *Their Flesh* is far better, and more *healthy* in the *Winter* season than in the *Summer*, especially when the Summer proves *Wet*; for as nothing more destroys and corrupts their Flesh more than wet Weather, so in great *Heats* their tender Spirits on every Accident are apt to be Evaporated; also they are apt to sweat much, whence proceeds *a fainty* Indisposition, especially when the Sun and Year declines, the Grass being then more

more gross and full of *Phlegmatick* Juices; therefore the Flesh of Sheep and *Lambs* ought to be sparingly eaten *all the Summer*, especially the latter part thereof; for this (and indeed most other sorts of) Flesh is best in the Winter and Spring, viz. from *December* to *June*, or thereabouts; for cold Weather causeth the natural Heat to be much stronger, and also more *Central*, sharpens the Appetites of both Men and Beasts, causeth a good Digestion, because then Nature is able to make a perfect separation of the Food, whence is generated good *Blood* and pure Spirits, which renders the Flesh *hard* and *firm*; besides, the Food of most sorts of Cattel is then *dry*, viz. *Hay*, which does always breed a better and firmer nourishment than *Grass* or any *green Food*.

If *Sheep* be killed with any of the before-mentioned Inconveniencies upon them, then their flesh thereby looseth its pure Sweetness and good Relish, becomes of a gross dull heavy Nature and Operation, generates abundance of unfirm Nourishment and bad Blood; for it too hastily [illegible]s out of the Stomach into the Bowels, and has many evil Consequences, causing *Gripings*, and grievous Pains in the Bowels: Few do imagin the Mischiefs that do arise from the frequent eating of bad Flesh.

The Marks to know whether Flesh be good after its killed, are, *first*, That the Flesh look with a *brisk white colour*, and the lean of it with

a *lively bright Red*, not with a fading fainty whiteneſs, nor with a dull dusky red; for theſe laſt colours ſhew that the Creature was hurt and the Spirits wounded before it was killed, or the fleſh kept too long after 'twas killed. Another Mark to know whether the Mutton be perfectly good in every degree, is when its prepared, either *boyled* or *roaſted*, *viz.* if when prepared it doth retain its perfect brisk lively colour both *White* and *Red*, being plump or ſwelled, and of a pure ſweet delightful Taſte, as alſo by its ſending forth a fragrant and inviting ſcent or ſmell, which of all Fleſh, good Mutton yields the beſt. Theſe are eſſential Rules to know the goodneſs or badneſs of Fleſh, if the *Houſe-wife* do perform her part in obſerving ſuch Order as is both natural and proper, to be uſed in the Preparation of *Fleſh*, which I have ſufficiently declared from the Root, in another place.

Mutton is alſo made better or worſe by, the goodneſs or badneſs of the *Ground* it feeds on; the beſt and ſweeteſt is that of the *ſmaller Sheep* that are fed on *high Hills* and *Paſtures*, where the Graſs is ſweeter and freer from groſs Juices than lower grounds; and as Sheep delight moſt in dry places, as beſt ſuiting their Natures, ſo they are there forced to labour, *viz.* to continue feeding longer, which *motion* does free the Body and pure Spirits from that groſs matter, which ſuch as feed in low Paſtures, where Graſs is more plentiful, are ſubject to; and alſo they are the longer before they be fat. For theſe

and

and the like Reasons, those small Sheep (if free from other disorders, which they are not so subject to as great fat Sheep are) do always eat much *sweeter* and *pleasanter* than *great Mutton* bred on low rich Grounds: And therefore there is no reason why *Citizens* and the *rich People* should so much desire *large great Mutton*, but only for *Pride* and *State*, counting it a kind of Dishonour to have small Meat seen at their Table, though the same is not only sweeter to the Pallate, but more wholsom, as being easier digested, and generating better Blood, and is far more healthy to all sorts of People, especially for Children, and People that live soft lives, which for the most part eat the *fattest largest Mutton*, and other *rich Food* and *cordial Drinks*, and for that very cause are more unhealthy than the meaner sort of *people*.

Of LAMB.

The Flesh of *Lamb* is much of the same Nature with *Mutton*, being an excellent Food, generating a wholsom clean Nourishment, as being easie of Concoction, friendly to all Constitutions and Ages, and much better than *Veal*, if they be not killed too young; *first*, because they are clean in their own Natures; *2dly*, they have the advantage of sucking and running with their Dams, not being altogether fed with *Milk*, but also on *Grass* and *Hay*, according to the season of the year, which *Calves* for the most part are hindred

from, which renders their Flesh the more unwholsom. There is no flesh either more healthy or grateful than *Lamb*, if free from Surfeits and other disorders, but their natures and spirits are so tender, that they cannot endure *driving*, or the like; therefore Lambs that come from remote parts to great *Cities*, are most of them in one degree or other *surfeited*, or if they come thither free, yet such is their bad usage between the Market and the Butchers Shop, that 'tis enough to spoil them, and make their flesh unwholsom. Also, when this sort of flesh is eaten, the weather is for the most part *Hot*, which doth quickly wound their tender Spirits, and cause a general faintness, which renders their flesh soft and greasie, generating a very unfirm Nourishment, and filling the whole Body full of Venomous Juices, that give a further occasion for *Fluxes* and *Feavers* to reign in *August*, *September* and *October*, in which time Lamb is much eaten.

But if these Creatures are killed off the *Common* without being prejudiced by driving, or otherwise hurried, it is not only the sweetest, but may be eaten with as little danger as any. Therefore there ought to be care and understanding used in managing them; for if the *Spirit* in any thing be wounded or suffocated, the Body presently becomes heavy, dull, flat, and like a lump of Earth, having neither its true natural sweetness, smell nor taste, but is dull on the Pallate, heavy on the Stomach, affording no proper Nourishment, neither

neither to the Body nor Spirits; its venoms do by *simile* beget and awaken their Likenesses, from whence proceeds *Inequality* and *Discord*, which is the Root of most *Diseases*, and even *Death* it self; for every sort of Meat and Drink, be it clean or unclean, does by a natural and simpathetical operation incorporate its self with its likeness in the Body, and powerfully strengthen it, whence arise both *concord* and *discord*, *sickness* and *health*; as we see in *Wine*, in which the Spirit is predominant, does not the drinking of it presently awaken our Spirits, and make them predominate over all other Qualities, and changes the Inclinations, Dispositions and Intentions, during the time of its operation; but afterwards it leaves a man with sowrer Spirits than it found him, both because the *Spirits* of the *Wine* are not only evaporated, but have caused the *natural Spirits* to evaporate also by its *simpathetical awakening* of them, & as it were calling of them out of their several *Centers*; the very same is to be understood in all sorts of Food, of whatsoever Nature or Quality it is: All which is worthy the consideration of all Understanding People.

Of the Flesh of Calves *or* Veal.

The Flesh of *Veal* is of a clean Nature, easie of Concoction, affording good Nourishment, fit both for healthy and sick People, if such may be allowed to eat flesh, which to me seems some-

what

what improper, especially when in their time of Health they made flesh their chief food, it being probable that the original of the Disease was occasioned by the eating of much flesh, which is one reason why so many People in *England*, when sick, their Stomachs loath *Flesh* more than any other food; for that food which a man does eat most of when in health, that very same, when sick he will loath, especially when he feeds most on *flesh*.

But if this sort of flesh be eaten *too young*, as too many do, at twelve or eighten days old, then it is not so wholsom; for it being of a soft, slimy and phlegmatick Nature, it generates an unfirm Nourishment, and it quickly slips out of the Stomach into the Bowels, and too often violently loosens the Belly, and causeth griping Pains, especially in fat and phlegmatick People, and likewise in young Children. That *Veal* is best, that is five or six Weeks old, and which sucks its own Dam, and does run with her two or three days in a week; for no flesh is so good and free from gross phlegmatick matter as those Creatures that have the benefit of *Motion* in the open Air: Indeed such will not fat so soon as others that are kept up close, yet the one is much firmer and harder than the other, and affords a firmer and harder Nourishment; for that which is pen'd up and kept from the benefit of Motion & Air, great part of the food turns into a kind of phlegmy substance, especially in *Calves*, whose food is all of

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a moist Nature. What is the reason that most *Veal* is so unfirm and like a Jelly, and dissolves and melts away like Grease? It is because this is a *tender Creature*, and will not admit of driving, their spirits being so weak and flesh so soft, by reason (as is above-said) of their moist food, that they quickly tire, and their flesh will alter from a *white* to a *red* colour, which all *Veal* naturally inclines to, though *Milk* is a cleanly and wholsom Food, nevertheless all Creatures that live wholly on it, without the mixture of other things of a firmer substance, as the flower of Corn, or the like, their flesh and spirits are but weak, especially when such Creatures shall be hindered from motion, then their flesh becomes of a gross soft and phlegmatick nature and operation, and the frequent eating of such flesh proves too often of a bad consequence, especially to all cold, phlegmatick, gross People, who have weaker heats; but to others, who have strong and hot Constitutions, this sort of flesh, if not eaten to excess, agrees well with them, and is wholesom. Indeed every one ought to know their own Constitutions, by which they shall be able to distinguish between those things that are proper for them, and their contraries; and he that is ignorant of this, is always subject to err, and to lay heavier burdens on Nature than she can bear, whence does proceed so many *Diseases* and *Disorders*, which afflicts some almost all their days.

Of

Of the Flesh of Swine, *and their Nature and Complexion.*

Swine are under the dominion of *Saturn* and *Mars*, and are of Complexion *Melancholy* and *Choleric*, their predominant Quality stands in the *fierce*, *savage* and *unclean Nature*, as their shapes, forms, cryes and inclinations do abundantly manifest, by reason of which they would be frightful to behold, if they were not made familiar to us.

The Antient Wise Men accounted them Unclean Creatures of Prey, destructive to the Creation, neither profitable living nor dead, and did also esteem their Flesh to be of a gross fulsom and unclean Nature, subject to Putrifaction, their Fat is of a soft greasie nature: The Uncleanness of this Creature does further appear, if you burn their Fat, it does send forth a gross fulsome smell, also its flame is not clear and bright, as the flame of other Flesh, but of a dimmish Brimstone colour, which does arise from the dark Poysons in nature, as is further manifested in *Charcoal*, and also in *Brandy*, and other distilled Liquours, when the *sweet Oyl* or *balsamick Body*, with the *pure subtle Spirits*, are by any violence suffocated and destroyed, then the *dark original Forms of Nature* appear; such things being burned, the flame is not bright and clear, but of a duskish, dim and *Brimstone colour*, as I have more particularly

cularly shown in another place, where I treat of *the nature of Brandy*.

But in *England* the Flesh of *Swine* is of great use, but not wholsom to be eaten fresh, especially in *August*, *September* or *October*, nor indeed in any *hot Season*; this Flesh, where it is frequently eaten, does generate a gross Nourishment; but the way that *English-People* use for ordering it, makes it much better than otherwise it would be. That *Bacon* and *Porke* which is fed with *Corn* and *Acorns*, and have their liberty to run, is much sweeter and wholsomer, easier of digestion, and breeds better Blood than that which is shut up in the *Hog-sties*, such Bacon for want of Motion becomes of a more gross phlegmatick Nature, insomuch that the House-wife is put to all her shifts to make it take Salt; for where in any thing the *Phlegm* does predominate, the pure Spirits are weak, and as it were, fainty and dull; and when this doth happen in flesh, as often it does, such *flesh will not take salt*, but but by halfes; where the Spirit is weak, the Salt cannot penetrate nor incorporate; for Salt cannot make the *dead body living*; but such *Bacon* as is fed with Corn, and not over-fat, especially if they have egress and regress, such will *take Salt* greedily, because it is *lively brisk* and *full of Spirits*, which are a pleasant habitation for the spirit of the Salt to incorporate its self: This sort is to be preferred before all others. Also, all *Swine* ought to be killed in cold weather; and after it

is well salted, it ought to be rusted a convenient time with the smoke of Wood-fire or Straw, which will make it look of a brisk lively Red Colour, which does much correct that gross Quality that is contained in their flesh: And although *Swine* naturally are the uncleanest of all Creatures that are so much eaten, nevertheless if they be fed with Corn, and are singed, and killed in the propereſt Season, then well salted, and rusted a considerable time, they are made thereby a *firmer* and *wholsomer* food than several other sorts of clean flesh that is killed in hot seasons, and eaten fresh; and many People in summer time had better eat *Bacon* that is killed in Winter and well ordered, than to eat fresh Meat, especially those that live in *Cities*, by reason most Cattel receive prejudice by long driving, and other accidents. But *small Bacon* or *Pork* killed in Summer, or in a hot season, is of ill consequence, as to Health; for then the fat is so gross and full of phlegmy matter, that it will not take salt as it ought; besides, it obstructs Nature, and causeth *Fluxes*, and an *internal Feaver*: Those that do accustom themselves to the frequent eating of *Bacon*, it does generate a gross strong Nourishment, & dull and heavy Spirits; therefore such People are not so brisk and airy, but duller of Apprehension than others that eat more airy and thiner food; for every sort of Food does by a simpathetical Operation strengthen and awaken its Likeness: Therefore it was that the most illuminated Prophet

Prophet *Moses* did prohibit the Children of *Israel* from eating *this sort of flesh*, because the humane Nature should not be made more *Bestial*, Man being the *Image* and *Likeness of all things*, a little World out of the great in all particulars, which was in all Ages the chief reason why the Wise Men and Prophets made distinctions and separations in *Meats*, *Drinks*, *Exercises* and *Communication*, for they saw the inconveniencies and dangers that all such things brought on man; but in this *Dark*, *Gluttonous* and *Drunken Age* there is no regard had to such things, every man does imagin himself to have greater Understanding than the *Antients* and *Prophets*; so that there is little or no distinction made, accounting all things (as it were) of a like nature and operation, whence doth proceed innumerable Disorders and Diseases; for the total Preservation of mans Health, both of Body and Mind, does consist in the *Quantity* and *Quality* of *Meats*, *Drinks*, *Exercises*, *Communications*, *Customs*, and *the good or ill Proportions of food*; all things have a secret Power in themselves to alter and change Nature, either for *better* or *worse*, or to *Vertue* or *Vice*, according to the Natures and Degrees either of *Evil* or *Good* in each thing.

Of the Fleſh of *Fowls*.

There are various ſorts of *Fowls*, moſt of which men eat, ſome *Wild*, others *Tame*, of the two the *Wild* are the *wholſomeſt* for Food, their Nature is more airy and cleaner, and of a dryer ſubſtance, affording a better and firmer Nouriſhment, better Blood and purer Spirits then the *Tame*; the cauſe of this is the Cleanneſs of their Food, great *Motion*, and their continual being in the open pure Air; next, in Goodneſs to theſe, are thoſe *Fowls* that have free Egreſs and Regreſs, and are chiefly fed with *Corn*, ſuch do alſo afford a good clean firm Nouriſhment: But all ſuch *Fowls* that are kept up and fatted, and crambed in *Coops*, being hindered both from *Action* and *Motion*, their Fleſh is of a groſſer ſubſtance than the former, not ſo wholſom, harder of Concoction, of a ſtronger *Taſte* and *Smell*, generates a thick groſs Nouriſhment, as indeed all other Creatures that are fed or made fat after that manner, are much the Unwholſomer, not being ſo Healthy, if frequently eaten, as thoſe Creatures that are at their own Liberty; for Motion and Action are abſolutely neceſſary for to preſerve Nature from *Diſeaſes*, and other Evils, not only in Men, but alſo in all other things; for it Purges and Cleanſes the Body from all ſuch ſuperfluous matter which is contracted by Meats and Drinks, and other

Accidents

Accidents that happen to most Creatures; it causeth the Blood to have its free Circulation, and generates pure brisk lively Spirits, as daily Experience doth teach: Therefore all such unnatural Wayes and Inventions of *fatting* any Creature after such a manner ought not to be, if People have regard to their Health: For all sorts of Flesh is in its own nature not only more *Unclean*, but it is of a grosser substance, affording more matter for the Generation of Diseases, then either Herbs, Fruits or Grains; neither is there any Art found whereby to exhale or destroy the gross *Phlegmatick* part of Flesh, as there is in Fruits and Grains: Therefore *Flesh* will sooner fall into Putrifaction than other things, whose Humidity is exhaled by the vertue and power of the Sun and Elements. It being a general mistake, for to imagine that those *Fowls*, and other Creatures, that are hastily *fatted* by being penned up close, and having superfluity of Food, should have the best and most Nourishment, indeed they are fuller of gross Juices and Matter, but good Nourishment and pure Spirits and Blood, do not proceed from the gross *Phlegmatick* body in any Creature, but from the lively spirituous parts; and the more gross and phlegmy any Body is, the fewer and duller are the Spirits of that thing; If this were not so, then Horses fed with *Grass* would be stronger and livelier than those that are fed with Hay and Corn. Are not all Creatures, when their Bodies are

fraighted

fraighted with much matter, disabled thereby to go through with their Labour or Exercise, their Spirits quickly evaporated or spent, and soon out of Breath, faint and weak? which comes to pass through the super-abounding phlegmy matter, which suffocates the Spirits and stops the Passages, weakening the *natural Heat* and Action of the Stomach. Therefore both Men, and all other Creatures, that do feed on Food that is of a dry Nature and Substance, the gross Phlegm being destroyed, as in Corn, Hay, Fruits, and many other things, and are inclined rather to *Leanness* than fulness, are not only stronger, and abler to endure Labour, but they have far greater and more *Lively Spirits*, are of quicker Apprehensions, and fitter for Exercises both of the Body and Mind, which does also further appear in all such *Flesh* that is so fatted, it is not so *sweet*, nor will it so readily take Salt, nor keep so long without falling into Putrifaction: Likewise, the fat of all such flesh, when salted, will in a little time waste and consume the phlegmy gross part, which is so strong, that the pure essential spirituous parts thereof are destroyed; whereas the very same Creatures being fed with *Corn* or dry Food, having their Egress and Regress in the open Air, being killed in their season and *Salted*, will continue much longer than the former, being much wholsomer and more pleasant, breeding good Nourishment, better Blood and Spirits.

CHAP.

CHAP. IV.

The Proper and most Natural way of *Boyling*, *Roasting*, *Frying*, *Baking*, &c. of *Flesh* and other Food.

THE proper and natural way to *Boyl* Flesh and other Food, that the Spirits and Life of it may be preserved, is, *first*, to put your Flesh into a Pot or Vessel that is *large*, and can hold good *store of Water*: For this Element of Water being of it self sweet and pleasant, does cleanse and sweeten all things, especially *Flesh*, which is full of gross matter; but you are to note, that your *Flesh* is not to be put into your Pot or Vessel unless it *first Boyl*; for if it lie in the Water and receives Heat but gradually, it *dulls* and makes *flat* the spirituous part thereof: Likewise when your Flesh is put into your Vessel, let your fire be increased that it may not *lie long* in the Water before it boyl, and as soon as it boyls, you are to uncover your Vessel, and to keep it boyling very quick without intermission till it is ready for eating; The Pot or Vessel is *not to be Covered* any time of the boyling, for thereby the sweet and refreshing Influences of the Air are hindered that they cannot have their free

free Egreſs and Regreſs, which does as it were ſuffocate and deſtroy the pure and Volatile Spirits in the food; for the *Air* is the Life and preſerver of the Spirit, and the Spirit is alſo the Life and preſerver of the Balſamick Body in every thing; and in what thing ſoever the Spirits ſuffer violence, the ſweet Body & Oyl turneth *Sower*, as is moſt manifeſt in all fermented Liquors, if ſuch Liquors be expoſed to the open Air, the Spirits will evaporate, and then the ſweet Body turneth ſower, and becomes of a heavy dull Nature and Operation; but in the preparation of all groſs phlegmy Bodies, the free Influences of the Air keeps the Spirit *Living* till ſuch Bodies are digeſted and the Spirits ſet at Liberty, then if ſuch Preparations or Digeſtions be continued, the ſpirituous parts will alſo either become ſuffocated or evaporated, according to the Nature of the thing, as in making and preparing of *Hay*, the groſs phlegmatick Body in Graſs could not be digeſted or exhibited but by vertue and power of the Sun and Air; but when they have deſtroyed the groſs Humidity and Phlegm, if the preparation and making of it be continued, that is, the *Hay* continued in the Sun and Air, it will exhale, and cauſe the ſpirituous part to evaporate alſo. The very ſame or like is to be underſtood in the preparations of *Food*; for theſe fiery ſulpherous Fumes and Vapours which proceed out of theſe Veſſels all the time of the *Boyling*, being forced back

back and kept in, become gradually more intense and raging, and because of the want of the free Influences of the Air, the pure Spirits and Balsamick Body are wounded, which does destroy the true Natural *Colour* with the pure *Smell* and *Taste*; also, it makes it lumpish, close, heavy, dull and gross on the Pallate; this kind of preparation is likewise *heavy*, and hard of digestion in the Stomach, and generates thick Blood and gross Nourishment, from whence proceeds dull Indispositions, with fumes flying into the *Head*: For the digestive Faculty and true Vertue of all sorts of *Food*, does consist in the *Spirituous* parts, and if any Violence be done to them in the Preparation, then such *Food* becomes dull and *half dead*; for those Fumes and Vapours that Pots and Vessels send forth, are of a sulpherous and poysonous Nature, as you may perceive if you take up any sort of *Food*, when boyled, and presently whilst it is hot cover it close, which will force those fiery fumes back, insomuch that the re-entring the *Food*, destroys and suffocates the pure Spirits; therefore all such *Food* will not only be heavy, but it will have a dull gross Taste and Smell, very unpleasant both to the Pallate, and strong of Concoction; the truth of this every one knows, if they would be so wise as to take notice of it; for those sulpherous fumes that *Food* sends forth, as also the Vessels, is altogether of a contrary nature to the Heat and genuine Vertue of the

Food, as you also may perceive so soon as the *Food* is prepared and taken from the Fire, this fiery Heat will of its own accord evaporate and separate it self from the *Food*; it dwells no longer therewith than it is forced by the continuation of the *Fire*; it hath no natural Simile with the Food; therefore it will not incorporate its self with it, and nothing is more unnatural than to eat and drink any kind of *Food* whilst those *fiery Steems* and *Fumes* be in it; for it swells the Body and generates *Wind*, sends Fumes and Vapours into the *Head*; it also infects the *Blood* with a hot sharp Humour; But this unnatural Heat is made by custom the more friendly, as you may perceive, if you give *Dogs* or any other Creature *Pottage*, or the like, whilest they are Hot, will cause a *Mange* in their Blood; The very same operation it hath in men, but not so violent, because of the continual use of such things. In this particular I shall be blamed by many; For say they, *I have found by Experience that* cold Food *will not agree with my Stomach, neither will it satisfie my Appetite.* This may be true; yet nevertheless this does not make it Healthful nor Wholsom; for if you use your self and Stomach to the frequent eating and drinking of *Physical* things, your Stomach will long after them, and will not be satisfied without them. One Example we have amongst others in taking of *Tobacco*, which at first is most *unpleasant* and *loathsom*, but through Custom,

Custom, and by degrees, it hath awakened its Simile in the Elements of the Body, and made that Quality strong, which at the first taking of it was weak, or lay as it were hid under the Qualities that did predominate; therefore at the first taking of such poysonous or physical things, they generally disorder People, but when (as it is mentioned before) the continual use hath made this weak Quality strong, then it oft-times proves as great a difficulty to *Refrain* it, as it was to make it *Friendly* at the first taking, or rather more. For in Men is contained the true Nature of all things, only one Property does predominate and is stronger than the other, which Quality hath the chief dominion in the government of Life; therefore there is a possibility in the Humane Nature to alter or change himself for the better or worse, that is, through *Use* and *Custom* of Meats, Drinks, Exercises, and Communications, *viz.* to make that Quality that in the Radix was *weak* to become *strong*, and on the contrary, that which was *strong weak*, so great is the power of Custom, and the continual Use of things; for every thing, be it what it will, hath a secret Power in its self to awaken its Simile, both in the Evil and also in the Good. Likewise there ought to be a great care taken that the Food be not over nor under prepared, of the two, it had better be a little *under*; for as soon as the gross Phlegmatick Body in the *Food* is digested, the pure spirituous

parts become *Volatile*; and then if the *Preparations* be continued, they evaporate, and go backward towards the Center of *Saturn*, and so loseth its pure *Colour*, *Smell* and *Taste*, and becomes of a heavy dull Quality, and especially if the Vessel be *close covered*; for so soon as the Egress and Regress of the *Air* is hindered, immediately the Spirits suffer Violence. For the pure essential Spirits, which dwell in the sweet Oyl, whence the Fire has its bright, shining, pleasant and friendly Quality, will not endure those violent raging *Fumes* and *Vapours*, their Nature may be understood by their furious *Motion*; and if those *fiery Fumes* be by the force of covering the Vessel kept in, then they become ten-fold more *Terrible* and *Fierce*, as you may perceive when any Vessel is boyling, if you uncover it, the Steems fly out like a clap of Thunder; indeed all such *Fumes* and *Vapours* are of a *dark fiery Nature* and *Operation*, for being kept in by force, they seek out their *Center*, and do by way of Simile incorporate themselves with their like Spirits in the *Food*, or what-ever else it be; so that those fiery sulpherous dark *Spirits* and *Fumes* become stronger and more powerful in their operation; for they being of a *Saturnine* and *Martial* Nature, the nature of *Saturn* is to contract, and very vigorously draw and *include* the Spirit, which *Mars* cannot endure, and the more *Saturn* contracteth the matter, the more *furious* and *raging Mars* becomes,

comes, (as you may perceive by the fiery quick furious Motion such *sulpherous Fumes* have, when you open such Vessels that do boyl) which do wound the *pure spirituous parts*, and the *Balsamick Body* becomes wounded and sick, more especially if the preparation of such Food be continued too long; For so soon as the gross Body or phlegmy Matter in Food is in part digested, then presently the spirituous parts appear externally, which did not only lie hid, but also the Body of the Phlegm, before the preparation, did keep the Spirits from Evaporation, which all Corporeal Bodies do; for the *Body* is the House of the *Spirits*. Therefore great Care ought to be taken in all preparation of Food, both for Man and Beast; and this is to be understood, that the *pure Spirituous Parts* and *Balsamick Body* cannot be preserved in the preparation of any Food, neither for Man or Beast, except that most friendly Element the *Air* hath its free Influences, because it is the *Life*, and gives Power and Vertue to the *Spirit*: Also, this is to be minded, that when your gross Body in the Food is by your preparation digested, whether it be by the heat of the *Sun*, or by the common *Fire*, then ought you to proceed no further, nor continue your Preparation no longer; for when the *pure Spirituous Part* becomes *Volatile*, the same Air which did keep and preserve the Spirit from Suffocation in the Preparation, will now cause it to evaporate, which every *Country Husband-man* knows

in

in the making and preparing of his *Hay*, which neither the *Houſe-wife* does underſtand nor conſider in her Preparations of their *Food*, nor the *Phyſitians* in the Preparations of their *Phyſick*; theſe things are of greater Conſequence as to *Health*, than moſt do imagine. I do not deſire any to give Credit to me, but I would have them ſo Noble as *to Try whether it be ſo or not*, Health being the beſt Treaſure in this World, and all thoſe that want it, do eſteem and deſire it more than any other thing; though *few* do take Right Meaſures, when they enjoy it, to continue it.

Thus much for the Right and moſt Natural Way of preparing Food by *Boyling*; and whoſoever ſhall obſerve the afore-mentioned Rules and Obſervations, ſhall find great Benefit and Pleaſure; The very ſame Rules ought to be obſerved in the Preparation of *All Pottages*, *green Herbs* and *Pulſes*, except *dry Pulſes*, which will admit of a *ſlower* and more *gentle* Fire than the *Green*.

Of *Roaſting* of Fleſh.

The *Roaſting* of fleſh is a good commendable way of Preparation, and is rather ſweeter than *Boyling*, it affords a good dry firm Nouriſhment, but it is ſome-what harder of Concoction, but very ſweet and pleaſant by reaſon that the friendly influences of the Air hath its free

free egress and regress, not being any ways inclosed, so that the pure spirituous parts are kept living, which do render it brisk and lively.

There are two things to be observed in the flesh you Roast; 1*st*, That you have your flesh (if *Beef*) as soon as it is throughly cold, and then to give it some Salt, and to keep it in a cool place a day or two; for if you salt it much, the Salt being of a fiery hot nature, when the flesh comes to the fire, it does (as it were) scorch or burn it, destroys the Spirits and sweet Oyl, insomuch that it becomes in its nature and operation hot and unpleasant, causing great thirst in the Eater: In *Roasting* it is also to be considered, that you have a good clear strong and equal fire, and that your flesh be placed at a convenient distance, not too near, because it will burn or scorch, and so harden the out-side, that the Heat shall not be able to penetrate into the middle thereof, so that the out-side will be too much, and the in-side too little; neither is your flesh to be too far off; for then it flattens the Spirits, such flesh looseth its pure sweetness, with its colour and fragrant smell, being dull on the Pallate and heavy on the Stomach, in comparison of that which is placed at a convenient distance, having a continued *brisk Fire*.

The *Next thing* that you ought to observe, is, That it be neither *over* nor *under-done*, but of the two, it is better that it be under-done; the point of time when the Preparation is at the hieght,

height, is difficult, and it can be no other way known but by its *colour*, *ſmell* and *taſte*, which by a little Cuſtom every Houſe-Wife may underſtand; for that Pallate that is uſed to eat and drink things well and properly prepared, can preſently diſtinguiſh the contrary; and ſo on the other ſide, thoſe that do accuſtom themſelves to either Food or Drinks ill prepared, cannot diſtinguiſh the *good* from the *evil*, or the *right* from the *wrong*: The ſame is in the ſenſe of *ſmelling*, as all ſuch that do uſe to *kill Beaſts*, and to be much in *Slaughter-Houſes* amongſt the dead Carkaſſes, the terrible Fumes and ſtupified Stinks are hardly ſmelled or perceived by them; the ſame is to be underſtood of *Tallow-Chandlers* and other ſtinking Trades; for every particular thing has power to ſtrengthen and awaken its *ſimile*; therefore there are but few that have their perfect *Taſte* or *Smell*, only thoſe that do accuſtom themſelves to the eating and drinking ſuch things as are well prepared, their *Pallates* are made the more perfect thereby: But of all the ways of Preparing fleſh, *boyling* is the eaſieſt, if the Rules be followed ſet down in the fore-going Paragraph.

Of *Baking* of Fleſh.

This Preparation is neither ſo wholſom nor healthful as either *Boyling* or *Roaſting*, for theſe following Reaſons;

Firſt,

First, Most sorts of Food that are baked, are deprived both of the Element of *Water*, and also of the *Air*, which are not only the Purgers and Cleansers of all Food, but the support and life of the *Spirit*; *2dly*, The Air in *Ovens* becomes sulpherous and deadly, by reason of the stopping of it, that the reviving and refreshing Influences of this Element, has not its free egress and regress, so that the pure spirituous parts become, as it were, suffocated. Nor can such flesh be supplied with convenient quantities of *Water*, which in all preparations of flesh is a great cleanser and upholder of the Spirits, so that it boyls in its own gross Humidity, which all flesh does plentifully afford: Also, the heat of *Ovens* is fiercer and more sulpherous than the heat of other Fires, where the Air has its Influences; the Air also being confined, is of a deadly poysonous nature and operation; it also destroys the natural Colour. Therefore flesh baked does no ways look like that which is boyld or roasted; besides, it is of a strong fulsom Taste in comparison of the former, and a less quantity will cloy and fill the Stomach, more especially if such flesh shall be eaten hot, which renders it much more wholsom than cold; for those sulpherous Fumes and Vapours that do proceed from baked Food are much more hurtful to the Health than that which is either boyl'd or roasted; for there are but few Vessels in which Food is boyled that are or can be kept so close as Ovens. This way of Prepa-

ration is chiefly followed in Summer, especially in *August*, *September* and *October*, the Air in this season being sulpherous and sainty, and the Weather hot, the making of fire in their houses is troublesom, therefore baking saves them the labour. Now at these seasons of the year flesh is unwholesom, and very apt to burden Nature, and to bring Diseases, as I have discourſed in another place, the frequent use of baked flesh in this season, with other evil circumstances which do then concur, does beget divers Obstructions, and generates an unfirm Nourishment, because most sorts of flesh at this time are more subject to Putrifaction than any other, whence so many *Feavers*, *Fluxes*, *Gripings of the Bowels*, and other *Diseases* do very frequently reign; for Flesh in its best Condition is full of gross Juices and matter for Putrifaction, by reason of the great store of Phlegm and Humidity, therefore it ought to be helpt as much as can be in the Preparation, which never can be well done, except there be plenty of the Element of *Water*, and the free egress and regress of the *Air*; for those Elements have a living Power in them, by which they do qualifie and mix with it, purging and cleansing that raw phlegmy Juice or matter, which all Flesh does afford. Also, where these two Elements have their free operation in the preparation of all sorts of Food, they preserve not only the pure Spirits, but also the sweet Balsamick Body from being suffocated or destroyed, maintaining the natural Colour,

Colour, with the Smell and Taste, which makes all such Food lively and brisk, easie of Concoction, generating a far better Nourishment than any kind of baked Meat.

Of *Stewing* of Flesh.

This kind of Preparation of Flesh is much of the same nature with the former; for it has neither benefit of the *Air*, nor a convenient quantity of *Water*; in this and all other Preparations of Food, where these two Elements are hindered from having their free influences and operation, (as is mentioned before) neither flesh nor any other food can be well prepared; for the radical and pure Spirits (where these two Elements are pen'd up from having their influences) cannot subsist, neither will the fire burn, but presently the pure Spirits and Oyl in the Wood, or other things, becomes suffocated; for the *Water* and *Air* are the true Life & Power of every beeing; whence it comes to pass in all Preparations, both of *Food* and *Physick*, where these two Elements have not their free influences and operations, the pure Spirts become suffocated, and the sweet Oyl is turned sower, and becomes of a stinking Quality, which is the cause all sorts of Food so prepared becomes strong in scent and also in Taste, and it looseth its natural Colour; if (as I have said) the pure Spirits and balsamick Body be hurt, then there follows presently an alteration, and the

original Quality of the *dark brimstone Spirit* of *Saturn* and *Mars* gets the dominion, which was, as it were, hid before; but so soon as the true Life is wounded, this *Crude Fire* becomes many degrees stronger than before, as is seen in *Charcoal*, and in many other things; for these pure Spirits and oily Body, whence the true Light hath its bright shining Quality, are the Qualifiers or Moderators of this dark fierce fire, as I have elsewhere largely discoursed of, touching the Nature of *Brandy*; of this all House-Wives ought to take notice; for if the pure Spirits and sweet Body be not preserved in the Preparations of Food, such Food is rather a *Death* to the Body, and also to the Spirits, than *Life*: The greatest Wisdom in all Preparations is to preserve the pure Spirits and sweet Body from being either suffocated or evaporated, and yet at the same time to digest and open the Body; for the Crude matter in all Food must be degested, or else the pure Spirits cannot be set at Liberty, or freed from the phlegmy matter; which pure Spirits and sweet Body does tincture the Food, as we see when any food is properly prepared, which comes to pass through the Preparation, it digests the gross Crude parts, and then presently the true Spirits appear in their friendly forms, which before the Preparation were captivated or hid by the gross Phlegmatick Body; the same is done in *Malt*, but in a higher degree.

Most certain it is, that the pure Spirits and balsamick

basamick Body cannot be supported and continued without the help of the *Air* and *Water*; therefore it is a gross Mistake and Error amongst most *House-Wives*, to think that by Covering the Vessels, wherein Food is prepared, to preserve the Spirituous parts; thereby imagining, that if such Vessels be open, that the Spirits will evaporate, which never happens till the gross Body in the Food be digested, and the Food be sufficiently prepared, which does (as is said before) set the Spirituous parts at Liberty, that they become volatile; and then if the Preparation be continued, they will evaporate, *but not before*; for in the Preparation, the Elements of Air and Water having their free Influences, keeps the Spirits and oily Body living; and if these two Elements be prevented, then the fiery sulpherous Fumes become so Raging that they seek out their Center, and incorporate themselves with the gross humid part of the Food, so that they greedily devour and suffocate the pure Life and sweet Oyl; the very same is to be understood in all *Physical Preparations*.

The Observation and true Knowledge of these things are very material, as to the preserving of *Health*; but first they must be understood in a mans self; for before a man can *essentially* know any thing, the Cognoscible, and the knowledge thereof must be manifested in himself, or else it is impossible for any one to know any thing *Truly*. Whatsoever may be known or understood

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of God and Nature, is essentially in man, or else he could not be called *The Image of his Creator*: Therefore *every one ought to turn the Eye of their Understanding inward, and diligently search themselves*; which Study is preferrable to all other things.

Of *Fryed* Flesh.

The *Frying of Flesh* and other Food in *Pans*, is a Preparation much in use in *England*, but not so good or wholesom as either *Boyling*, *Roasting* or *Broyling*: The goodness of all Food does arise and proceed from the *Essential Spirits* and *Balsamick Body*, which is the true Life and Vertue of every thing; and if these essential Vertues do not suffer violence in the Preparation, then such Food will have a most pleasant *Smell*, a brisk lively *Taste*, very delightful to the Pallate; also, it retaineth its natural *Colour*, according to that colour that was predominant in the Radix of that thing, be it either *White*, *Green*, or whatsoever else, which can no way be maintained in the Food, but by the benefit and help of the *Water*, and the pure influences of the *Air*: Where the operation and influences of these two Elements are hindered, the pure Spirits do suffer Violence, which alters and changes both the *colour*, *smell* and *taste*, then it has a strong and odious *Scent*, and its *Taste* is also more unpleasing than the former, and the Stomach does not so eagerly desire it: Likewise, its true *Colour* is lost, or in some

some degree destroyed, as is most manifest by all *Fry'd Flesh*, it does send forth a strong fulsome *smell* in comparison of either *boyled* or *roasted*; its *Taste* is stronger, and its natural *Colour* is changed, by reason the pure Spirits & sweet Body are (as it were) suffocated by that fiery harsh heat the *Pan* does contain; this Heat is more poysonous than the common heat of fire, which is caused by the Mettal, whether it be *Brass* or *Iron*; for the Fire does not only awaken the poysonous Nature that such Mettal does contain, but the pleasant Quality or oily Body in the Fire (whence it hath its bright shining friendly Quality) is suffocated; therefore all such Heat that proceeds from *Pans* is of a harsh fierce nature and operation: The truth of this is further manifested by those that shall be *burned* or *scalded* by such *Pans*, which is more poysonous, and the flesh is harder to be cured than what is burned by common fire, and often proves more dangerous; the very same matter does cause any kind of Food to have such a strong smell; for in all Preparations that cause the smell to become strong, it is a sure sign that some Violence is done to the pure Spirits and balsamick Body, which doth awaken the Center of the dark wrathful Nature; The very same is to be understood in all other things; and that is the reason why *fryed*, *baked* and *stewed* Food does send forth a stronger and fulsomer scent than other Preparations; and all such Food will sooner cloy and dull both Pallate and

and Stomach, except in some few, whose Natures and Stomachs have a *simile* with such Food: It is also to be noted, that the *fat* which is used in *Frying*, that lies or runs between the thing fryed and the Pan, is by this sulpherous Heat, and the want of the free Influences of *Air*, and the benefit of a convenient quantity of *Water*, turn'd into a *stinking Oyl*, which does neither retain its *colour*, *smell* nor *taste*, but is of a contrary nature to what it was when it was put into the the Pan. For these Reasons all *fryed Food* is of a stronger fulsomer Nature than either *boyled*, *roasted* or *broyl'd Meat*, harder of Concoction, and does cloy the Stomach: Therefore all *House-Wives* and others that do prepare food, if they regard the Health of the Body, and true pleasure of the Pallate, ought to understand the possibility of Nature in all Preparations, that they may digest the raw gross Body of food, without offering any violence to the pure Spirits & balsamick Body, and then all such food would be of a most pleasant *smell*, *colour* and *taste*; for if the pure Spirits be kept free, and not suffocated in the Preparation, such *food* becomes friendly to Nature, affording good firm and wholsom Nourishment, easie of Concoction; the frequent eating of such *food* makes a man airy, full of lively Spirits, and of a good Complexion: So on the contrary, if they be suffocated, then presently the sweet Oyl is turned sower, or into a stinking Quality; then such food so prepared will have (as is mentioned

tioned before) a strong smell and taste, not retaining its natural colour; for in all sorts of Food, in which the *spirituous Parts* and *balsamick Body* is strong, their smell, colour and taste is pleasant and friendly. Also, it is to be noted, that most Preparations of Food, the quicker they are performed (provided there be no violence done to the Spirit) the better and more friendly such food will prove; for slow and intermitting fires, in either boyling or other preparations, do flatten and dull the spirituous parts: therefore no Baker can preserve the pure white colour in his fine small Bread, if he be not quick about it; for if any Preparation be continued too long the volatile Spirits become in a degree suffocated, then *Venus*, *Sol* and *Jupiter* grow weak, and according to the length of time and degrees of heat, so the natural Colours do alter and change; for the Colours of all sorts of food (when prepared) do arise by degrees one after another gradually, and when the gross Body is digested, then the inward virtue (which lay hid and captivated in the Body of Phlegm) appears in its own friendly form, with a most lively and pleasant Colour, Smell and Taste; this is the *point of Time* all Preparers of food ought to understand; for if their Preparation be continued any longer, the operation of Nature goes backward towards the center of the original fire, then *Saturn* and *Mars* and their properties are presently awakened, which do cause the *colour*, *smell* and *taste* of such

food to change: the first degree the Colour alters to, is a *dusky Yellow*, and if the Preparation be continued, by degrees it turns *blackish*, till at last it will become *Black* or a deep *Red*, or of a mixed streaked Colour, all according to the Property which does predominate in the original or dark fire; also, all such food is of a gross and fulsome Smell and Taste, unpleasant both to the Pallate and Stomach.

Preparing of Food is a greater Art and Mystery than many *House-wives* & others do think; and if it be well & properly performed, it adds much to the preservation of the Health both of *Body* and *Mind*; for every thing has Power to awaken its *simile* in the Body. Therefore every one ought to use that care and understanding in the *Preparations* of all sorts of Food, that the meek and most friendly Life be preserved from suffering violence.

Of *Broyled* Flesh.

Broyled Flesh was much used in former Ages, but now it is little in fashion, in comparison of the afore-mentioned preparations; Flesh dressed this way is much sweeter and fuller of Life and Spirit than *Baked* or *Fryed*, by reason it does not boyl in its own fat, as the other two do; also, it is quickly prepared, and the gross Humidity in the flesh does freely purge and run into the fire; it has likewise the free egress and regress of the *Air*, the fire being full of lively brisk Spirits, which

which in *Ovens* and *Frying-pans* are destroyed, by which means the heat becomes more gross and sulpherous, like the heat of *Charcoal*, which does suffocate the pure Spirits, and then the *fat* becomes of a heavy gross and oily Quality, with a strong taste and smell; which gross matter in *broyled Flesh* is destroyed; therefore it does not only eat *sweeter*, but breeds better *Nourishment*, if the fire be clear and done as it ought; the fire of *Wood* does prepare all sorts of food sweeter and better than *Cole*, and renders it much wholsomer; for in all Preparations in which the food does boyl in its own fat, or in fat put to it, if it hath not plenty of *Water* and the free influences of the *Air*, the gross humidity in the fat does suffocate the pure Spirits, and then the sweet Body (which all fat does afford great store of) becomes gross and fulsom in smell, taste and operation, which will quickly cloy the Stomach, and generates burdensom Humours in the Body, because the pure Vertue and friendly Quality in food so prepared, is in part destroyed; If this was understood, People would not be in love with such Preparations; for through frequent Use and continual Custom of eating food badly prepared, the Pallate is adulterated; and although such food be strong and fulsome, (which always comes to pass when the pure Spirits are wounded in the Preparation) nevertheless the Pallate is not capable to distinguish Tastes; for the senses are easily made friendly (by use and custom) to the

greateſt part of things: Do not all ſtinking Trades (which at firſt are unpleaſant to the ſenſe of Smelling) become after a little uſe and cuſtom eaſie to be endured, and ſuch cannot well diſtinguiſh the Air of Tallow-Chandlors and Butchers Shops from ſweet pleaſant Airs: If this were not ſo, it would be impoſſible for Nature to endure thoſe Adulterations and unnatural Preparations of Food. Therefore we ſee what a wonderful Power there is in every thing to awaken and ſtrengthen its Likeneſs in the human Nature; for this very cauſe the moſt illuminated Prophet *Moſes* commanded the People of *Iſrael* that they ſhould not only *abſtain from eating Unclean Creatures*, but that they ſhould alſo *ſeparate themſelves from every unclean thing*; for he was ſenſible that Man was capable to be wrought on by all things, becauſe he has a *ſimile* with all. There is more in this than many imagin, which every one ought to conſider, not only in Preparations of Food, but in all other things.

CHAP. V.

CHAP. V.

The Seasons of the year in which all sorts of Flesh are most unclean and apteſt to contract and breed Diseases, and also the danger of eating much green Food: And the Reasons why so many are sick and dye more at one time than another.

THe Seasons of the year which are most dangerous to contract Diseases in, are from the *middle of June* to the *last of October*. For, 1*st*, This season is hot, which openeth the Pores, causeth Sweating, and as it were a continual Evaporation of the Spirits, which causeth a kind of fainty Indisposition to possess the whole Body; for all heat, which exceeds the *Medium*, whether it proceeds from Seasons, Meats, Drinks or Exercises, doth gradually waste and consume the Spirits and natural Heat, and dulls the edge of the *Attractive*, *Digestive* and *Retentive Faculties* of the Stomach; therefore in all hot Countries and Seasons mens Appetites are not so vigorous and quick as in cold Countries: For this reason all Superfluity and Intemperance are far more dangerous, and men are apter to contract Distempers in the one than in the other, as experience

experience manifests; we see that the *Natives* in all *hot Climates* are more temperate in Meats, Drinks and Exercises than they are in *cold*, which is one main cause why *English* People and others that travel into the *East* and *West-Indies* are so unhealthy, and so many have dyed; Experience hath taught them, that the grand cause has been Intemperance, not only continuing the same Disorders there, which they had been addicted to in their own Country, but rather increasing them, saying, *The hotter the Weather, the stronger and hotter the Drink ought to be*; this Custom hath been practised by some idle sottish People that understood Nature no more than Swine; Whereas if such who travel did take right measures in Meats, Drinks and Exercises, they would be as healthy as in their own Countries.

2*dly*, In this Season People make use of variety of green Food, as *Beans*, *Pease*, *Cabages*, *Colly-flowers*, *Artichoaks*, *&c.* All which things do contain great store of gross Phlegmy matter, especially in *cold Countries*, where the Sun (which is the central Life of all things) has not that power to prepare such food as in hot: Also, the Bodies of most People being *accustom'd* all the remaining part of the year to strong hot Food and Drinks, and then on a suddain, without gradual Progression, beginning such a kind of Diet as does beget Crudities and Obstructions, is very prejudicial to them; for Experience does shew, that all such things are full of Phlegm, and have but few Spirits,

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and they very impure, comparatively, to what they were in the Spring: Therefore they ought to be eaten moderately, or else all such things do swell the Body, and fill it with gross Phlegmatick Humours, whence doth arise those heavy dull Indispositions, which do generally attend People in this Season.

3*dly*, It is likewise to be observed, that a great part of that *green Food* before-mentioned, does often lie a considerable time before they are eaten, *viz.* two or three days, or more, after such things are cut or gathered, especially in great *Cities* and *Towns*, some of them lie heating together a day or two before they are spent, as *Beans* and *Pease*, *&c.* by which means they lose their pure brisk lively taste and smell, their natural Colour is changed into a *dull Green*, mixed with a *dusky Black*; they are dull on the Pallate, lie heavy on the Stomach, nothing so quick of Concoction as those that are boyled fresh; these things presently lose their fresh lively Spirits and Tinctures, whence doth proceed the pleasant Taste, with the most fragrant Smell and natural Colour; if your Pallate be not too much adulterated, it will easily distinguish the one from the other.

4*thly*, At this time of the year the *Air* (which is the Life of the Spirit in all *Cities* and *great Towns*) is thick and sulpherous, full of gross Humidity, which has its source from many Uncleannesses such places do plentifully afford, more especially in this season, which is inamicable to

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the pure Spirits of all such food; for all *green Food* is naturally subject to Putrifaction, by reason of their Phlegmatick Body; this makes them more unhealthful and dangerous than otherwise they would be, if fresh and lively.

These *Summer Fruits*, when they have been gathered long, and exposed to the corrupt Air of Cities and Towns, the pure spirituous Vertues and digestive Faculty is in a manner destroyed; these Fruits, viz. *Gooseberries, Currains, Plums, Cherries, Pears, Apples, &c.* are endued with a very tender Spirit and Life, and being full of Phlegm and gross matter, they quickly corrupt and turn to Putrifaction, which all the Eaters thereof ought to consider: Likewise it may be noted, that many of these Fruits are eaten on a full Stomach, both at Meals and immediately after, which must needs be very pernicious to Health, because they obstruct the Stomach and Passages, generating many crude *Windy Humours*, whereby they suffocate the pure Spirits, and turn the sweet *oyl* of *life* sower, whence doth proceed *griping Pains* in the *Bowels, Fluxes, Feavers*, besides, *Pains in the Joynts*, causing *Trembling Distempers*, like *Agues*, according to the Constitution of each man, and the matter which is awakened in the Root. But on the contrary, if such Fruits are ripe and fresh gathered, and eaten in order when the Stomach is clean and free from being cloyed with other food, then they are very profitable, being most of them of an opening

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and cleansing Nature; for they gently cleanse and purge the Passage and Bowels: But all these *Summer Fruits* are best and safest prepared, being mixed with things of a drying and warming Quality, or rather made into *Drinks*, and when such Juices have passed through *Fermentation*, the Phlegmy Body is digested, and the spirituous parts set at liberty, which do tincture the gross Body, so that the Spirit and true Life is made thereby predominant over the body of Phlegm; such Drinks being drunk moderately, prove very friendly to Nature, especially to such as are *Aged* People, which do most need spirituous Drinks.

Green Food is not capable either in Man or Beast to generate so good Nourishment, nor so firm as Dry, neither are the Spirits so brisk and lively; the gross Juices of such Food do as it were suffocate the pure Spirits, and turn the balsamick Body sower, as it farther appears by all sorts of *Animals* that live on green Food in this season, are they not apt to faint, and to be subject to many Diseases, their flesh and fat being soft and greasy? but those that live on dry food, their Bodies are freer from gross Phlegmatick matter, their fat and flesh is of a firmer substance, and their Spirits stronger and livelier, and more capable they are to endure Labour without prejudice to their Health; It is also manifested by all *Grains*, *Seeds* and other Fruits, that are cut or gathered before the Sun and Elements have dryed away or exhaled the gross Phlegmy moisture, all

such things will presently putrifie and stink, being loaded with so great store of Humidity; but if they be gathered the Sun and Elements having dryed away the humid parts, then all such things will keep sound and good for several years; for this cause all sorts of Food, in which Phlegm does abound, are very dangerous in this season, if *Temperance* be wanting, as our daily experience teaches.

5*thly*, In this Season the *Sun also declines* in strength and vigour, which being the central Power and Life of all things, they likewise do proportionably decline, as appears in Herbage; As for Example, if you cut Grass in *September*, which is then the Food of most sorts of Cattel, the Hay made thereof is of a weak fading nature and vertue, in comparison of that Hay which was made in *June* or *July*, which is of a lively brisk strong substance and vertue; for the Earth (which is the *Mother* of all things in this Season) is weak and impotent, because she hath already put forth her strength, and manifested her lively Vertues in the first spring or rising of the Sun; for the *Winter* is the *Rest* and *Sabbath* of the *Earth*, in which time she recovers strength and vertue, because she does then, as it were, cease from all her Labours, and the Vegitative Quality stands as it were still, and the more Frost and Snow, and the drier the Winter is, the more strength and vigour the Earth obtains; such dry Weather closeth up the Pores, by which the strength

strength and vertue is prevented from having any Evacuations, which is manifested by the goodness and great Increase of all *Herbs*, *Fruits* and *Grains*, being all filled with a powerful lively brisk Spirit and Vertue; therefore in the first spring and rising of the Sun every thing rejoyceth, and becomes very fragrant by vertue of the sweet Influences of this Cœlestial Body, and the Power of the Earth, so that at this time all things seem to strive with a most lively motion to manifest its most inward Vertues; this is the time for People to eat *Herbs*, both boyl'd and raw, *Sallets*, and *Pottages* made thereof, such food at the Rising of the Sun are endued with a brisk lively vertue and strength, and of an opening and cleansing Nature, purging the Blood, and are good against all kind of *Obstructions*: Also, all sorts of *Diseases* are by the vertue of *Sobriety* and *Temperance*, and the use of good *Medicines* then easier cured than at any other time of the year; it is also the briskest and healthiest season, and the same *Intemperances* and *Disorders* which may be the occasion of generating Diseases in the latter part of the Summer, in this time will hardly be felt; for now all things rejoyce, and seem to concur for the Preservation of Nature.

6thly, In this season, *viz.* from the middle of *June* to the last of *September*, most sorts of Cattel breed many Diseases; *first*, from the continual Heat and gross humid Air, which in this season

is more sulpherous; the pleasant Influences and Spirits of the Air are dull and thick, which causes a dull and fainty Indisposition to possess the Bodies and Spirits of all Creatures; Men themselves can witness the Truth of this: Moreover, all Creatures are more subject to sweat, by which the Spirits do evaporate; likewise, the Food of most Creatures is Grass, which is of a gross Phlegmatick Nature, and generates not only an unfirm Nourishment, but also fills the Body full of evil Juices, the fat and flesh being of a soft greasy nature, having but few Spirits, and those that are very impure, the blood of most Cattel being thick and gross, which is the cause their flesh will not take salt as at other seasons; also, about this time most sorts of Cattel, especially those that come from remote parts to great Cities, are more or less heated and surfeited by driving, and other Accidents, they being not formerly used to driving, the Weather being hot and fainty, the Air thick and humid, and they being loaded with much gross *flesh* & *fat*, all these things concurring, makes their *flesh unwholsom*, and subject to Corruption, especially *Sheep* and *Lambs*, whose Spirits and Lives are so tender, that they cannot endure any kind of violent motion without manifest danger to their Health: It is very rare that any *Mutton* or *Lamb* is good in this season, they not being free from the aforesaid Accidents, you may easily distinguish by the *taste*, *smell* and *colour* of that which is killed off

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the *Common* without driving & other Accidents, and that which is killed in *London* with driving, the Bodies of all Creatures being in this season full of Phlegmy matter, that every little Accident will wound the Spirit, then presently the Body suffers many Inconveniencies; and if such Cattel be kill'd before they have time to recover such Injuries, their flesh is of a dull heavy Phlegmatick Nature, the Spirits are few, and those that are are impure; for these reasons it will not take salt nor eat sweet, as others will, which are free from such Inconveniencies; for Salt has no power to preserve such flesh from Putrifaction, because (as is mentioned before) the Spirits are impure; for those gross Bodies are preserved by the verture and power of the Spirit; and in such flesh where the spirits are few and impure, and the flesh gross and full of Phlegmy matter, the *salt* cannot incorporate; therefore in this season use what Art you can in salting your flesh, it will not eat so sweet nor keep so long without corrupting as at other times of the year; but on the contrary, in other seasons, and when the flesh is free from the afore-mentioned Inconveniencies, their Blood being thin, and well tempered with brisk and lively spirits, such flesh being salted as soon as it is cold, the salt will greedily penetrate it, and incorporate it self with the well-tempered Blood and pure Spirits, so that it does hold the corrupt Phlegmy part of the flesh captive, that the humidity thereof cannot turn to Putrifaction, until those brisk

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lively Spirits both in the flesh and salt be, through length of time, wasted or suffocated, which comes to pass in six, eight or twelve Moneths, more or less, according to the goodness of it and well ordering, and other Accidents, and then it will fall into corruption, and there is no Recovery for it; but if the Salt had cleansed and purged the flesh from its gross humid parts, as some say it does, then such flesh would have kept a longer time, as all other gross Bodies will, when the Sun and Elements have dryed away and exhaled the phlegmy gross parts, and left remaining the more firm and spirituous, which will continue sound and good many years, as many sorts of *Corn*, *Fruits* and *Hay*, which are altogether as subject to Corruption as Flesh, when green and full of Phlegmy Juices, but their Putrifaction is not so loathsom, nor so offensive to Nature; neither will such things generate such pernicious *Vermin* as flesh will, the matter in flesh is grosser.

It was not without great Reason and Wisdom that the Antients commanded that flesh should be eaten sparingly, and that there should be a particular care taken about the good state of the Bodies of such Cattel, but also in the killing and preparing of it; the dressing and preparing of all other sorts of Food being left to every ones discretion. But the learned Prophet *Moses* was sensible that the common and frequent eating of Flesh was very dangerous, as to the health of the Body

Body, and also of the Mind, if care and understanding be not used in the Preparation thereof; therefore he gave Laws and particular Directions for the ordering and preparing of flesh, but no mention made of other Food; therefore *Flesh* in its best state, and otherwise well ordered, if much eaten, is apt to load the Body with gross Humours and evil Juices, but much more in the fore-mentioned seasons.

7thly, In this season all men do find themselves more *subject to Indispositions*, the Spirit dull and heavy, apt to faintness, and sooner wearied with Labour than at any other time; the Appetite not so quick and lively; Therefore all sorts of People ought to have double the care, as to their Health, at this time, both in *Meats*, *Drinks* and *Labours*, also in *Quality* and *Quantity*; for Intemperances are not so dangerous in the *Winter* or *Spring*, Nature being then strong and able to bear, with less prejudice: This is the time of the year in which also most sorts of Cattel are subject to Sickness, as Sheep to the *Rot*, and other Cattel to *Murrians*. And do not almost the double Number of People sicken and dye in this season? And is not the flesh of all sorts of Fowls in hot weather lean and poor, although they have more plenty of Food than in Winter? But it lies not in the Quantity of Food, but in the season of the year, and the Weather; for all *Heat*, when it does exceed the *Medium*, evaporates and spends the Spirits, and then Nature does

does presently languish, and the sweet Oyl in the Body turns (as it were) sower, so that there is a general weakness and fainty Indisposition in all Creatures, and their flesh is rendered thereby the more unwholsom, and apt to breed Diseases in the Eaters thereof. If *Sobriety* and *Temperance* were observed, and other Circumstances belonging to Health, a little Physick would serve. But in this Age men may speak and write of *Temperance* until they are weary; for there is not one of an hundred that is willing to observe and conform to its safe and healthful Rules; though it cannot be denyed, but that *It is one of the Principal things which puts a delectable sweetness on all our other Enjoyments:* But few in Health consider these things, most being rather of an approving and admiring than a practising Temper, especially of those things they are not in the possession of; many men also slight and have no esteem for those things they do or may enjoy, letting go the substance, and eagerly pursuing after *shadows*. But seeing that in this Intemperate Age most Persons do live irregular Lives, few or none being willing to observe the Rules of Health in their Meats, Drinks and Exercises, therefore it is convenient for the continuation of Health to take proper *Purgative Medicines*, both at *Spring* and *Fall*, though they are not sensible of any manifest Indisposition; by which means they may easily prevent the generation of matter; for when *Sickness* and *Distempers* have invaded the body, then

then it will be a difficult point to get such Medicines as are suitable to the Disease, and can by their Vertue cure them; when the Spirits are wounded, and the Distempers and Obstructions in the body have gotten great power over *Nature*, in such cases the best *Medicines* do often fail, most Diseases being generated gradually, as the Intemperances are committed; for Nature ever hides the Evil Matter (whence Distempers do proceed) as long as she is able; but when once the *Diseases* do manifest themselves with any kind of Violence, then there is danger at hand; most People being mistaken in Nature, for they generally attribute the cause of their Disease to the least *Intemperance* or *taking of Cold*, or the like; never considering how many Disorders and Intemperances they have formerly committed; every Act of Intemperance does in some degree obstruct Nature, and by degrees sows the seeds of *future Diseases*; not but that *outward Colds* and the like do hurt Nature, and oft-times awaken the matter which lies in the inward parts, and bring it to manifestation; but on the contrary, when the in-side is clean and free from Obstructions, and other Evils, the body doth then very rarely receive any injury by such outward Accients; for Nature still endeavours to overcome and withstand the evil matter in the body, and makes several *Essayes* to throw such Disorders off, but if Irregularities in *Meats*, *Drinks* and *Labours* be continued, the Evil at last grows so great, that

then Nature must bow, and Distempers take place. This is always to be noted, that if any Member or part of the body be weakened either by inward Obstructions or outward Accidents, as *Falls, Bruises, broken Bones, &c.* and the Person be guilty of any Intemperance or disorderly Living, the weak or hurted part first feels it, according to the old Proverb, *The weakest goes to the Wall.* It will be convenient, if any upon particular occasions be excessive in Meats and Drinks, to observe the following Rules, which they'l find to be very profitable.

☞ *First*, After *full Meals* and *excessive Draughts*, see that they fast longer than their usual time is; this gives great advantage to the natural Heat, by which the digestive Faculty of the Stomach does by its secret attractive Power draw unto it self all Superfluity and evil Juices that have been bred through Intemperance, digesting and throwing off all such matter, which might otherwise occasion Diseases, for the action and natural heat of the Stomach is never idle, but has always its continual motion, and secret attraction, and. *Hunger* is so *powerful*, that it will draw the very *flesh off the bones:* Therefore *fasting* after immoderate eating and drinking, is a sure *Remedy to prevent Diseases* and *Surfeits*, drinking good store of *Water-Gruel* made thin and boyl'd quick the forday, without any Ingredients in it, will cleanse the Stomach and help to carry off the gross matter and evil Juices, which do proceed from

Repletion;

Repletion. If these Rules were observed by those that abound in *Meats* and *Drinks*, there would not be so many afflicted with the *Gout* in the Joynts and *Pains* in the Limbs, *Swellings* and *Breakings-out* with so many *Mangy* and *Leporous Diseases*, which are chiefly occasioned through *Intemperance* and *want of Exercise*: Likewise all Rich compounded Foods, which are often of disagreeing Natures, do not only destroy the Health, but do dull the edge of the Appetite, taking away the true Taste and Pleasure, which good Stomachs and sharp Appetites enjoy: It may be truly said, *That the Intemperate Person is deprived of all true and natural Pleasure*; for those that are continually accustomed to *rich Compounded Foods*, and *strong Cordial Drinks*, as *Wine*, *&c* by the frequent use of them they become rather burdensom than pleasant; the same is to be understood of those that live an *idle soft Life*, their whole body is as it were indispos'd, their Members and Limbs often ake for want of Exercise, because they are weak; also, their Passages are fur'd and stopped, so that the Blood becomes thick and gross, and the natural Spirits impure; such People are on every occasion apt to sweat, being also subject to internal Heats, which do much disorder the whole Body; but the ordinary sort of People, who are constrained to live on mean *simple Food* and *small Drink*, and to *labour hard*, do imagine that the greatest happiness in this World is to live an *idle Life*, and to have their

Tables daily furnished with variety of rich Food and *strong Drinks*; few of them considering that the true pleasure of eating and drinking is in having a *perfect Appetite*, and that without Labour no man can be brisk and lively, either in Body or Spirit, which *Superfluity of rich Food, strong Drink* and *Idleness* doth destroy, because most of such things are unequal in their parts, and so beget Inequality; also they are endued with too great Vertue, whence doth proceed too much Nourishment, which is the Foundation of most Diseases; for this cause mean and simple Meat and Drinks are not only most grateful to Nature, but do best support the Body in perfect Health and Strength, far beyond all the richest compounded Flesh, Fish and strong Drinks, though all such things are and may be very useful now and then, being moderately used for the necessity of Nature, as the Scripture saith, *All Gods Creatures are good, being received with Thanks-giving:* Most Meats and Drinks in their own Nature are simple and innocent; it is generally *Compositions* that make Meats and Drinks not only too Rich, but also Improper.

CHAP. VI.

Of *Waters*, *Ale*, *Beer* and *Tobacco*; to which is added the consideration of *Clothing*, *Houses* and *Beds*, and what great Benefits arise from *Moderation* and *Temperance* in those things.

THE Element of *Water* is not inferior to any other of the Elements, neither is Nature wanting to work wonderfully thereby; There is so great a Necessity of Water, that without it no *Animal* can live, nor any *Herb* or *Plant* bring forth; for in it is the Seminary Vertue of all things, especially of *Animals*, whose Seed is manifestly Watrish. The Seeds also of all *Herbs* and *Plants*, although they are Earthy, must notwithstanding be rooted in moisture before they can be fruitful. The great and illuminated Prophet *Moses* tells us, that before the Creation, when the Earth was without Form, the Spirit of the Lord moved on the Face of the Waters; and in another place, that the *Plants* did not grow, because God had not caused it to Rain upon the Earth. Nay, so great is the Efficacy of this cleansing Element, that the spiritual Regeneration cannot be performed without

out it, as our Saviour Christ himself testified to *Nicodemus*, and very great have the Vertues of it been in Religious Worship in former Ages amongst the Prophets and Wise men in Expiations and Purifications. Innumerable are the Benefits, and so various the Uses thereof, both in the Generation, Nourishment & Increase of things, that some of the Wise men have concluded, that *Water* was the beginning of all things, and first of all Elements, and the most Potent, because it hath the mastery over all the rest, for it swalloweth up the Earth, extinguishes Flames, ascends on high, and by a most wonderful divine Hand, and the stretching forth of the Clouds, challengeth the Heavens for its Throne, whence falling down in gentle Showers and refeshing Dews, as from Natures choicest Limbeck, impregnated with Cœlestial Vertues, it becomes the cause of all things that grow in the Earth.

Nor is there scarce any part of Nature more full of Wonders than these liquid Regions. *Josephus* tells us of a River near *Sina*, which runneth with a full Channel all the *Sabbath* day, and then on a sudden it ceaseth, as if the Spring were stopped, and all the six dayes you may pass over it dry-shod; but again on the seventh day, (no man knowing the reason of it) the Waters return in abundance as before; wherefore the Inhabitants thereabouts call it the *Sabbaths-dayes River*. The Gospel testifies of a *Sheep-Pool*, into which whosoever stepped first, after the Waters

ters were troubled by the Angel, was made whole of whatsoever Disease he had.

Many secret and admirable Vertues which the Creator hath endued this Element with, as in all Ages hath been manifested; for it being pure and clear in its own Nature, it is the only and alone thing by which all external things are purified, purged and cleansed: But if it be adulterated or incorporated with any other Liquor or Juice, then it becomes less pure, and will not so well perform its Office, yet it may make them better and more useful. Though it be a vulgar Proverb---*As weak as Water*: Yet I must tell you, *Water* is more strong and sublime than most imagine, for it contains a most ravishing and excellent *Spirituous Balsamick Vertue*, whence proceeds that pure sweet refreshing Quality, whereby it hath Power by its innate Vertue to digest and purifie all sorts of Food: Also, in all Preparations it is so Innocent and Friendly that it dissipates the gross phlegmy Bodies, and preserves the more essential Parts and Vertues, and keeps the *Spirituous Parts* living.

It is not only the most plentiful and truly pleasant of all Drinks, but it supplies Nature with its friendly Moisture, and relieves Thirst beyond all other Liquors or Juices: It is so Simple, and endued with such Equality, that it insinuates its Vertue into all parts of the Body in an insensible way; it makes no Noise, nor causes any Tumults in the Brain, nor awakens any

any inequality in the Body, but imparts its meek Life as it were in silence.

And as *Bread* hath the first place of all Food, and may justly be called *Concord*, or a thing which God and his Hand made, Nature hath befriended with all the united good Vertues both of the *Vegitable* and *Animal* Kingdoms, and therefore no sort of Food is comparable thereunto, nor will gratifie Nature to that degree as it ought, without the help and mixture of Bread; though yet it is not the strongest of all Foods, nor hath the greatest Nourishment, but it is the most equal in its parts, and stands neerest the Unity, for which cause it is so much desired, and justly esteemed the *Staff of Life*; and we are taught to Pray for all outward Accomodations needful for our Bodies under that significant denomination of *Our daily Bread*, it being, besides its own nutritive faculty, a proper Ingredient to qualifie the Inequality of most other sorts of Food, and is the Foundation to all good Nourishment: The like is to be understood of **water**, that being the *Radix* of all moist Nourishment, which mixt or incorporated with any kind of Juices, renders them fit and profitable for Mankind.

Nay, (if we may fly our Contemplations to an higher pitch) there is a Sympathetical agreement, or some Analogy between this External Water and that *Internal*, of which our Saviour Christ told the Woman of *Samaria*, that if she

did

did drink, she should never thirst: This Internal Super-essential Water sustaineth every Beeing, and is the Radix and Life of the *outward Water*, which contains some Shadows of the secret Influences of the Water Internal, for which reason the Prophets and good men of Old have frequently compared the one with the other, and expressed the one by the other, and also have made use of *Water* in Religious Mysteries as a sign of Cleansing and Purifying the Soul from Sins, and for curing Diseases, &c. as the Scriptures do testifie.

Thus much I thought fit to say of *Water* in general, to stir up men to praise and admire the Goodness and Wisdom of the *All-Creator*, for the manifold Uses, Vertues and Benefits wherewith he hath endued this Element. But now let us consider the several sorts of *Water*.

Of *Rain-Water* and its Nature.

I name this *Water* first, because for several Reasons it is the best of all, if not defiled by Accidents, as by Tiles of Houses, or the Vessels 'tis kept in. For,

1*st*, It is a light pure thin Water.

2*dly*, It is drawn up into the Clouds by the power and vertue of the sweet Influences of the Sun Beams.

3*dly*, Being carried to and fro with the Clouds

by Gods divine power, it hath thereby had the greater benefit of Motion.

4*thly*, 'Tis endued with wonderful Verture from the Element of Air, and the sweet Influences of the Cœlestial Bodies, whereby it is made more Spirituous than other Waters, and of a fat unctious Quality, of a light friendly mild Nature and Operation; Thus it mollifies the harsh Earth, making it light and tender, and causes all Plants to multiply and grow far better than any Artificial Watrings can do; *Rain-Water* being (amongst its other Vertues) like Afferment or Leaven, that makes the hard compacted Earth more spirituous and penetrable, giving Life and Motion to all the *Vegitable* Kingdom.

5*thly*, *Rain-Water* is not only exhaled by the Beams of Heaven from the most clear and subtel Fountains, and impregnated with the Cœlestial Influences, but also is, as it were, *strained* with the Airy Motions and Winds, which fill it with a *Saline* and *Balsamick Vertue*, when it descends (like the Tears of a repenting Sinner) in gentel reviving Showers, that give Vertue and Power to all *Vegitables*, and restore the gasping parched Earth and languishing Nature to the briskness of the Spring and joys of Autumn.

6*thly*, This is the *lightest* of all Waters, it cools and heats quickly; it oppresses not the Stomach, or any other part of the Body, but passeth

passeth suddenly into the *Ureters*, having neither in Colour, Smell nor Taste any manifest Quality; it bindeth not the Belly as some other Waters do, and is the best to be used in all Physical Operations, if it be well received, and afterwards kept from defilement.

7thly, It is to be preferred before all other Waters in House-wifery, for it Boyls all sorts of Meats better and sooner, and makes them easier of Concoction; as likewise it Brews and Washes to greater advantage than others.

Of *River-Water*.

This is next in Goodness, whose Original is *Fountain* or *Spring-Water*, and yet there is rarely any Spring-Water so good for common and general use at the Fountain-Head as in the River. For,

1*st*, *Rivers* or *running Waters* have great advantages by passing through various Soils and sorts of Earth, from whence it drains or sucks in a certain *Unctious Vertue* or *Saline Fatness*, which the surface of the Earth does plentifully contain, and from which *Vegitation* does chiefly proceed.

2*dly*, This sort of Water has the benefit of Motion, with the benevolent Influences of the Sun, and the Element of Air, which purge it from its harsh earthy Qualities, & as it were open its Body, enduing it with a pure Spirituous,

Airy and Balſamick Vertue; of a warming friendly Nature and Operation; This is the chief reaſon why *River-Water* is of a ſofter milder Nature, and will perform all Preparations in Houſewifery to more advantages than Spring-Water taken from the Fountain-Head; for there moſt Waters retain a *Saturnine* earthly Quality, which the Influences of the Sun and Air, with the help of Motion do deſtroy.

3*dly*, The *New-River* that ſupplies *London*, is ſome of the beſt Water in *England* (except *Thames* Water) it being a cut or made River that runs on the Surface of the Earth for above twenty Miles, and is not fed or increaſed by hungry Springs, as many other Rivers are that run through Vallies, which is their own Natural way, but Land-Floods ſometimes fall into it, which augment its Vertue and Goodneſs, for they are the richeſt of Waters, draining and ſucking into themſelves the fat *Saline Vertue* of the Earth: For this reaſon moſt Vallies that lie between the Hills are ſo fruitful; for the Waters that run off the Hills do waſh or carry away the *Salintral Vertue* into them, and there it centers; and thus Hills come not to be ſo fruitful as Valleys or Plains, by reaſon of ſuch diſadvantages: Whereas on the contrary, do not Land-Floods, and the overflowing of Rivers, make Meadows fruitful from the ſame cauſes? For when the Waters retire and ſink away, they leave behind them the *Saline* or *Spiritual Quality*, that

that does *Muck* such Ground, as though it had been over-spread with substantial *Dung*. And indeed the very same is to be understood when a man dungs his Land, it is not altogether the gross substance or matter that enricheth the Land, but it is the before-mentioned fat *Saline Quality*, which the moisture of the Earth receives, and the Rains wash out of the Dung; for if you lay a load of Dung in a heap, and let it lie a Week, two or three, and then remove it clean away from that place, and spread it thick in another place, yet that spot which the Dung lay on two or three Weeks will be more enriched than where the gross substance is spread; for the Earth, with the help of the Rains and Dews, sucked into it self the *Salintral Vertue* of the Dung. Therefore in most Fields, where such heaps of Dung do lie for a while before they are spread, both the Grass and Corn is not only greener, but also much stronger, and more in quantity than in other places of the Field.

4thly, *River-Water*, for the Reasons aforesaid, is better for Men and Beasts to drink of, than Springs or Pump-Water; it boils all sorts of Herbs, Fish and Flesh better, and makes better and wholsomer Pottages; it brews Beer and Ale to more Advantage, both in Quality and Quantity, and washes all sorts of Linnen and Woollen with less Pains, Charge and Damage to the things. This Water seems to be prety equal in its parts, having no manifest Taste,

but

but a certain friendly mild ſweetneſs predominates; and there is as much difference betwen the Nature and Operation of *River-Water* and *Pump* or *Well-Water*, as there is between *Beer* and *Ale*, and the Excellency of the latter above the former, I ſhall demonſtrate in its proper place.

Of *Spring* or *Fountain-Water*.

There are various ſorts of this Water, ſome *Better*, ſome *Worſe*, according to the Nature of the Earth it paſſes through: If Springs or Fountains proceed from a Chalky Earth, or ſome ſorts of hot Sands, or run near the ſurface of the Earth, they are thereby endued with a meek ſoft friendly nature and operation, without any manifeſt harſhneſs; but thoſe that run in the deep Bowels of the Earth, and through cold hungry ſtony places, are more hard and *Saturnine*, neither ſo wholſome for Man or Beaſt to drink, nor to be uſed in *Houſewifery*. But though it be thus at the Fountain-Head, yet if the ſame run long afterwards, through various ſoils in the open Air, &c. it may become very good for all uſes, as aforeſaid.

And *Note*; Whereas ſome River-Water will look of a wheyiſh whiteiſh Colour, cauſed either by its long running without being fed by plenty of Springs, or elſe by Land-floods, and in either caſe is not the worſe to be liked, but rather the better;

better; for all such Water is of great vertue, of a very mild fat opening Quality, caused by the saline vertue; which People not understanding do often refuse either to drink or use in Housewifery, calling it dirty muddy Water; whereas the whiter any Waters look, the better they are for most uses, especially when *Land-floods* shall be the occasion of it, as appears by the Instances of *Vallyes* and *Meadows* thereby enricht, which I mentioned but now.

Of *Pump* or *Well-Water*.

These likewise are capable of several degrees, better or worse, according to the nature of the Earth from whence they arise; but they are generally of a cold hungry hard Nature, nothing so good as the former; and such Springs as lie deepest in the Bowels of the Earth, are of a lean *Saturnine* Quality, in comparison of that Water which runs near the surface, being deprived of that saline nature which irritates Vegitation; for most Earths, after you come two or three yards deep, are of a hard cold hungry Quality, and if a quantity of such Earth be exposed to the open Elements, and laid two or three foot thick, there will hardly any sort of Vegitable grow on it, until the Sun and Cœlestial Influences have indued it with a *Salintral* Vertue; and as the Earth is, so is the Water, *viz.* of the same nature, *Cold* and *Hungry*.

2. Such

2. Such Waters want the Cœleſtial Influences and Air, nor have the benefit of Motion, or but in a very ſmall degree; hence they are more unwholſom than the others before treated of, and generally bind the Body, and are ſubject to obſtruct Nature, neither will they perform the like good Offices in *Houſewifery*.

Of *Ponds* or *ſtanding-Waters*.

Such ſtanding-Waters as are in a kind of ſpringy Grounds are the beſt, but ſtill much inferior to running-Waters, becauſe they have not the benefit of Motion, nor the like advantage of paſſing through various Soils. Such Pools or Waters as are chiefly maintained by Rain or Land-floods are better or worſe, according as the ſeaſon is wet or dry; for in dry ſeaſons they not only become thick and ſlimy, but awaken a groſs fulſom *Saturnine Quality* in the muddy Earth, that ſuffocates the pure thin ſpirituous parts; ſo that ſuch Waters become of a ſtrong groſs Earthy taſte and ſmell, which is altogether contrary to the Nature of Water, and ſuch Waters are not wholſome for Men nor Beaſts. Some *Husband-men* do ſuppoſe theſe Waters to be very good for Cattel to drink, having no other reaſon but that they will rather drink them than others; which is no Reaſon at all; for this came through Cuſtom and uſe, which makes any ſort of Water familiar to nature; and thoſe Cattel that are uſed

uſed to drink *Pond-Water*, will refuſe better Water for that, for two Reaſons; 1*ſt*. Becauſe their Stomachs and Pallates are adulterated, and made familiar to it, ſo that they cannot diſtinguiſh the evil taſte from the good; 2*dly*. Becauſe ſuch *Pond-Waters* are of an hotter warmer Nature than others, and Cattel uſed to them will for that very cauſe refuſe others, juſt as men that accuſtom themſelves to warm Beer cannot drink cold without ſome trouble to the Mouth and Teeth, though cold Beer and Ale is warmer in operation, and will more cheer the Stomach, and make the Spirits more brisk than the hot, becauſe no fermented Liquors, whether they be *Beer*, *Ale*, *Syder* or *Wine*, will admit of the heat of fires, without violence to the pure ſpirituous parts; they are ſo volatile, that they will preſently evaporate; therefore warm *Beer* or *Ale* will ſooner become flat than that which has not been warmed; for when the ſpirituous parts are evaporated or ſuffocated, the ſweet brisk Balſamick Vertue dyes.

But this hot ſulpherous Quality in *Pond-Water*, which through cuſtom moſt Cattel like, is of an evil nature and operation, becauſe the ſpirituous vapours of the Air cannot ſo eaſily penetrate through its groſs thickneſs, whence it dulls the edge of the Appetite and Stomach, breeds groſs thick Blood, often is the occaſion of many Diſeaſes, and very injurious to the Milk of Cows. Beſides, do not Pools and ſtanding Waters

generate various sorts of Vermin and Insects, which is caused through the Contraction of gross thick fulsom Matter for want of Motion, all which running Waters are not subject to.

But although Water be Natures common drink for *Man* as well as *Beasts*, yet since now a-dayesMen generally betake themselves to other Liquors, we shall briefly treat of them likewise.

Of *Ale*, and its Nature and Operation, as also of *Beer*.

Ale hath the first place of all Drinks made with Mault, and is of greatest Antiquity: That *Ale* is best that is made after this manner;

1*st*, That the Liquor or Water that you put to your Mault be made boiling-hot, but not boyl, and then put it into your Mash-Tub or Vessel, and let it stand a little while before you put your Mault to it, which will somewhat moderate the fierce heat of the Water, thereby rendring it more capable to receive the Vertues and sweet Quality of the Mault, which violent hot Water will not do so well; for it doth not only hurt the *pure Spirituous Parts* of the Mault, but will fix or harden the Mault, so that the Sweetness and good Vertues will not so easily give it self forth into the Water; also, if you put the Mault into the Water very hot, then it will

Tinge

Tinge, or cause the Wort to become of a red Martial Colour; but on the contrary, the cooler the Water is when you put in the Mault, the Paler or more Venerial will the Colour of your Wort be, which is the best Colour of the two; for all *Ale* that does look Clear and White is to be preferred before that which hath a high Martial Red Colour; And in some parts of *England* there is such *Ale* made, which is much liked, but this commendable White Colour depends also upon the well making of the Mault, *viz.* in the Fewel and degrees of the Fire they dry or fix it with; for if the Heat be too strong or fierce, or if the egress or regress of the Air be hindred, or any other Accident happen of the like nature, then such Mault will make *Ale* and *Beer* to look of a reddish martial Colour, which is not to be commended, though some ignorantly cry it up: For the predominant Quality in all sorts of Corn stands in the White, and all the *pure Vertue* and *sweet Body* of it proceeds from the predominant Quality of *Venus*, therefore the more gentle, mild and natural the Preparation is from the beginning to the end, the more wholsom and Balsamick will the *Ale* be: If the Mault be dryed with too hot or fierce a Fire, whence the Colour happens to the *Ale*, it shews Violence done to the essential Spirits, which also happens in Brewing when the Mault is put to the Water too hot, or by overmuch boyling of the Wort, which is not com-

mendable in *Ale*; for good *Ale* may be made with little or no boyling, and indeed there is not much reason for the much boyling of any sort of Drink made of Mault, except you design to keep it a great while; For the boyling of *Ale* doth cause a too great Evaporation of the *Volatile Spirit* and *Balsamick Vertues*, which will not endure the harsh Fire; for this cause strong Wort will waste and evaporate as much in quantity in one Hour, as *Small* shall in three, and more. Besides, boyling these Liquors destroys their mild gentle cleansing Qualities, and fixes them, making them hotter and fiercer in Operation; for the more you evaporate or destroy the *sweet Body* of any thing, the stronger and fiercer the Original Qualities become, and appear more external; but so long as the *pure Volatile Spirit* and *sweet Balsamick Body* predominates, the strong fiery Original Spirit of *Saturn* and *Mars* lies as it were hid; and seeing all the friendly and wholsom Vertues of *Ale* reside in the *sweet Body*, you ought not to destroy *That* by over-much boyling.

Nay, I will add, that the best and most wholsom *Ale* may be made, and not boyled at all, as some in this Nation do, which does but waste it in Quantity, and make it worse in Quality, so that it becomes hotter in Operation, and a friend to the generation of the Stone. Every one knows, or may know by experience, that *Beer* heats the Body more than *Ale*; the reason

is,

is, the *Balsamick Vertues* in *Beer* are in part destroyed by boyling, so that it becomes more like a *Spirit*, and therefore it will keep longer, and because of its lasting, most People imagin it the best, which is a great mistake; for they might as well say, That the best Sack drawn off by Distillation into a Spirit, is better to drink than the Sack was; whereas I think the contrary is known to every body of common sense: The nearer you bring any thing to its Original, by destroying the *balsamick Vertues* and *middle Qualities* or *vegitative Vertue*, the longer that thing will keep sound; this is manifest in all Spirits drawn from any *Wines* or other balsamick Liquors; for this reason, *Beer* that is boyled most will longest keep from turning sower or flat; but still, this is no Argument that it is therefore the best and wholsomest; for the predominant Quality in all *Strong Beer*, especially if it be kept to be stale, is of a fierce harsh *Martial* and *Saturnine* Heat, of a hard greedy Nature, which infects the blood with fretting eating Humours, very prejudicial to Health; also, it generates the *Stone*, not so much from the Hops (which many accuse as the chief cause) but for that the pure sweet body is in so great a measure destroyed in the boyling it to such an height that it might keep; not but that the Hops do help to heat the body, and cause the *Stone* and other Diseases, but not purely and meerly as they are Hops; but this comes to pass from the Preparation. For *Hops* in

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their own Nature have no such operation to cause the *Stone*, but altogether the contrary; for *Hops* are of an opening cleansing Nature, and they powerfully purge by Urine, and make excellent Medicines against the Stone and Dropsical Diseases; but all their natural medicinal Vertues are destroyed in their being boyled in the Beer, and then there remains in them chiefly the *Martial* harsh fiery Property, which helps to preserve the *Beer* from growing flat or eager, but it augments its heat, and makes it of a harsher operation: And as the boyling of *Ale* destroys the sweet cleansing, purging Quality, and causes it to evaporate; just so it does by *Hops*, and so much the more, because in them the volatile Spirit stands, as it were, external; for the Sun and Elements have exhaled the gross Phlegmy substance, and thereby sets the spirituous parts at liberty, only being close stuffed into bags, preserves them from evaporating whilst there they continue; but as soon as they come into the fierce boyling Liquor or Wort, these essential Vertues and good Qualities are destroyed and flee away; but still there remains the original strong *bitter Quality*, which cannot be destroyed by boyling, except they be annihilated, for it is the Root of its Life. Now this *bitter Quality* in *Hops* is of a harsh astringent Nature, and very hot, as the original Spirit in all things is. For this cause all *Beer* that is boyled much, and hath store of Hops in't, will keep a long time; but

then

then it heats the body and causes the Stone, if it find matter to work upon, and several other Infirmities; so that 'tis no ways to be accounted so good as *Ale*.

For Ale is a very excellent sort of Drink, if well ordered; and as the predominant Quality in *Beer* is *Martial* and *Saturnine*, hot and fierce, so on the contrary, that in *Ale* is *Solar* and *Venereal*, *viz.* sweet and balsamick, indued with a mild soft friendly Nature and gentle Operation; it sweetens the blood, opens the body and purges by Urine. Hops are very wholsome to be put into Ale in a small Quantity, but they ought not to be boyled; but thus you may do it, fill your Copper or Vessel you use for that purpose with your Wort, make it boyling hot, then take what quantity of Hops you please, and infuse them about half an hour, and then strain them out, not letting it boyl at all, and then for certain you have all the Vertues of the Hops that are proper for the body; for the Wort will extract and receive the pure *spirituous parts* and *balsamick vertues* of the Hops in as little or less time than the hot Liquor did the sweet Quality of the Mault in the Mash-Tub: There is the very same cause and reason for the one as for the other.

Likewise, the Ale ought to be throughly wrought or fermented, that thereby it may be cleansed from its *Yeasty* substance, which most *Ale* in *London* is clogged with, which makes it grow sower in a few days; and besides, before 'tis sower

sower it fouls the body, and sends dull dark Fumes into the Head, palls and flattens the edge of Appetite, and disorders the Stomach: But none of these Inconveniencies happen when Ale is well brewed, and has wrought as it should do, wherein special care is to be taken, that it be not set to working whilst the Wort is too hot, for that causes too violent a motion, which weakens the original Heat, suffocates and wounds the pure Spirit, which some call *fretting*; and this does in some degree destroy the *balsamick* or *sweet Body*; and whenever it happens, or that your Drink works too much or too furiously, be it *Ale* or *Beer*, it will not keep, but turn sower or eager sooner than the other that is put to work in sucha degree of heat as it will but just move or ferment gently and mildly; for if your Wort be put a working before the fiery heat or sulpherous Vapours be extinguisht, which are of a contrary Nature to the genuine natural Heat of the Wort, as containing the fierce Spirits of the Fire, then presently the balsamick body is wounded, and turns sower sooner or later according to the degree of the motion; for this fierce motion or working wastes the pure *spirituous Balsom*, and awakens the original Qualities of *Saturn* and *Mars*, *viz.* an astringent Eagerness, or sower hard Quality, that would not have been manifested, if this irregular Motion had not excited it.

On the other side, the *Wort* ought not to be *sold*, for then the spirituous Quality becomes (as it

it were) flat; for the Heat that proceeds from Fire, and remains in such Liquor, is a great Quickener and Awakner of all the Properties, and of good use in this respect, provided it be not too fierce. And further note, That all *stale hard Beer*, whether strong or small, is more or less injurious to most mens Health, especially those whose Natures are subject to breed the *Stone* and *Gravel*

Of Small Beer.

There are generally great Errors committed in brewing *Small Beer*, *viz.* most *House-Wives* and some *Brewers* let their first Liquor stand too long in the Mash-Tub with the Mault, that is to say, an hour and a half or two hours, which stirs up and awakens a fulsom sower or keen Quality, which would be prevented, if it stood but one hour. And this is not only injurious to the *Ale* or best drink, but hurts and spoils the *Small Beer* that comes afterwards; for if once the original gross keen Qualities be awakened, there is no Charm to lay them again, no Remedy or Art can help, but all such *Small Beer* will prove not only ungrateful to the Pallate and Stomach, but breeds bad Blood, causing sharp salt Humors, which help to encrease that general Disease called **The Scurvey**. And except *Beer* and *Ale* be every way well prepared, *Water* is a far better Drink, and more wholsom; for

all *Small Beer* made after the vertue of the Mault is washed out, is of a weak fainty sower Quality, and very injurious; for the first and second Liquors having drained and carried away all the sweet friendly Vertues, what remains is a meer loathing to Nature, only many are used to such Drinks, so that they cannot well distinguish the evil Natures and Tastes thereof.

To mend the defect of this gross fulsom small Wort, many will boyl it a long time with those Dregs of *Hops* that have been once or twice boyled before in the *Ale* or *strong Beer*, whereby there is not the least wholsom vertue left in them, but only the strong gross astringent bitter Quality, so that in such *Small Beer* (as if People studied to do their Bodies a mischief) there is a concurrence of evil Juices, which if you set Custom aside, are an Abomination to Nature.

It is therefore to be noted, That those that will boyl Hops in Beer or Ale, ought not to boyl them more than once, that is, in one Furnace of Liquor or Wort, but infusing of Hops in boyling-hot Wort (but not actually boyling) half an hour or an hour at most is far the better way, except you brew Beer for a long Voyage at Sea; but as for those that have no such necessity, but may brew when they please, there is no reason (if Health, and the true natural vertues of Drinks be consulted) that *Beer* should be kept purposely till 'tis stale, and then drunk; for since the Custom of brewing *Beer* in *England*, which is not much

more

more than two hundred years, and keeping it till it be stale, Experience shews us, that many Diseases have thereby been occasioned, which hardly had any being before. For no Drinks or Liquors that are prepared by fire can be made to keep a long time without hurt to the balsamick and sweet Body. Therefore all *stale hard Beer*, be it strong or small, is neither so good to preserve Nature, nor yet so pleasant, (except custom to a depraved Pallat render it so) as *mild Beer*, especially as *mild Ale*, well brewed and wrought, that it become and is free from that yeasty Quality (so loathsom that even Nature spues it out, which the Ale in *London*, and many other places in *England* is subject to) I say, when *mild Ale* is thus well qualified, there is no Drink made of Mault so wholsom, pleasant and proper to preserve Health as that.

It is a great Custom and general fashion now a-days to *bottle Ale*, but the same was never invented by any true *Naturalist* that understood the in-side of things; for though Ale be never so well wrought or fermented in the *Barrel*, yet the *Bottling* of it puts it on a new motion and fermentation, which wounds the *pure Spirits* and *balsamick Body*; therefore such *Ale* out of *Bottles* will drink more cold and brisk, but not so sweet and mild as the same Ale out of a Cask, that is of a proper Age; besides, the *Bottle* tinges or gives it a cold hard Quality, which is the nature of Glass and Stone, and being the Quantity is so small, the

cold *Saturnine* Nature of the *Bottle* has the greater Power to tincture the Liquor with its Quality. Furthermore, all such *Bottle-Drinks* are infected with a yeasty furious foaming matter, which no *Barrel-Ale* is guilty of. This is chiefly caused by the second motion or fermentation; and this yeasty substance being then excited, and finding no vent as it hath in *Barrels*, (which are always open at bungs when the Drink works) but here being confined, & without any evacuation, it grows mad and furious, so that presently it awakens the internal keen harsh Properties of Nature, which keep it (as it were) in a continual motion and fermentation; and those cold keen original Qualities do in some degree devour the sweet *balsamick Body*, and cause it to become more cold sharp and hungry than the same *Ale* in *Barrels*, and also indue it with a more flatuous Windy Nature; for which Reasons *Bottle-Ale* or *Beer* is not so good nor wholsom as that drawn out of the *Barrel* or *Hogs-head*; and the chief thing that can be said for *Bottle-Ale* or *Beer*, is, that it will keep longer than that in *Barrels*, which is caused by its being kept, as it were, in continual motion or fermentation.

Of *Tobacco*.

Tobacco is an Herb of *Mars* and *Saturn*; from the first it derives its hot tart Quality, and owes its

its strong fulsom poysonous Nature to the latter. It makes a most excellent Oyntment, and is much safer being applied outwardly, than inwardly taken. 'Tis one of Nature's Extreams, and there is no way known or Preparation found out that can destroy its poysonous Qualities, or reconcile and make it friendly to mans Nature, but only the continual use and custom of taking it; for this cause, at the first taking it disagrees with all sorts of Complexions, with some more and others less, according to the degree of Antipathy it bears to each mans peculiar Nature, having a nearer affinity to some than others.

It being extream hot in Operation, 'tis therefore good taken in Pipes, against all cold windy and phlegmatick Humours, but the constant and common whiffling it, does not only destroy and render invalid all its Physical Vertues, but heats and dryes up Nature, and powerfully consumes the *Radical Moisture*, causing most that use it to spit up the moist matter, which ought not to be drawn out of the Stomach by such forcible Attractions; it being a general mistake for People to think that the more thin phlegmy matter they spit up, the better 'tis for them, when in truth 'tis altogether the contrary; For if the healthiest and soundest of men take *Tobacco*, it will cause as great Evacuations and spitting in them, as in the most unhealthy; for this cause

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the much taking of it dulls the Stomach, and takes away the edge of Appetite; whatever matter is superfluous in the Stomach, Nature will expel by vertue and power of the inward Heat, if Temperance be observed; but the constant taking of *Tobacco* is nothing else but the constant taking of Physick, though through Custom and Use the same (as likewise the highest Poysons) may be made familiar to Nature. For Man (as we have already told you) is a little World, and in him are contained all the Properties and Qualities of the great World, as well of *Poysons* as of *Vertues*. The nature of Man hath Affinity more or less with all things, else Custom could never cause such poysonous things to become agreeable; yet ought not any to imagin the common use of such extreams to be the more proper or profitable unto their health, because by violence to Nature at first, and continual practice afterwards, they can better endure them, and they seem more agreeable than they did at first.

I doubt not but some may find benefit by taking *Tobacco* in Pipes, but then there must not be a constant taking of it; for then the *Physical Vertues* will not continue; for by habit and use such things become like common Food in the Stomach. Most People that smoke *Tobacco*, in the beginning forced Nature, and made her bow to their Inclinations, not for any Distemper, but out of a vain wanton Humour, because of late

'tis

'tis grown the fashion, and many Thousands have strained and hurt their Health, and brought many Inconveniencies upon themselves, meerly to follow this *bruitish Mode*. Some others there are, which first learnt to take it for some manifest Distemper, which have so far been excusable (though yet not one of an hundred of this sort have found it a Remedy; for though *Tobacco* hath been of so universal an use, yet 'tis *no Universal Medicine*. Indeed it hath and is indued with its particular *Physical Vertues*, as all other Herbs are, and when 'tis properly apply'd, and meets with such Diseases, then it proves effectual, otherwise not: There is as much Reason that any other *Physical Herb* should be made universal as this, but few men hearken to Reason; for most (like *Brutes*) are carried away by Custom, and look on the Multitude, and make their uncircumcised ways their Rules, childishly saying, *Sure if there were not many excellent Vertues and Benefits to be found in the use of such things, as the common taking of Tobacco*, (viz. five, six, ten or twenty Pipes a day, and as much strong Drink in one day as might well sustain five or six men a week) *such abundance of Wise and Learned men would never practise the same; For* (say they) *we see our* Physitians *and* Apothecaries, *and the best of our* Gentry, *such as have been bred in the Universities and Inns of Court* [But it had been much better they had been of that most excellent Imployment *Jacob*'s Sons were of, though now despised.]

despised.] *Nay, some of our* Reverend Divines *themselves will smoke as intemperately as any of the Vulgar.* But all this is still but a Fools Argument, to do a thing because he sees others do it, though Reason and Experience tells him 'tis prejudicial.

It is not above sixty or seventy years ago since that only *Gentlemen*, and but a few of those took *Tobacco*, and then so moderately, that one Pipe would serve four or five, for they handed it from one to another (and it seems were then so honest as not to fear infecting one another with any *French Contagion*) but now every Plow-man has his Pipe to himself. In former days *Canary* was chiefly sold by the Apothecaries, and perhaps then when Adulteration was not so much in fashion, might be the best Cordial in their Shop. The name and use of *Brandy* was not known till of late; but now the Excess of all these things is become almost general, amongst all sorts of People, even amongst those that count themselves most sober and Religious, and who should set Examples of Temperance to others, it not being esteemed any sin to smoke two, three or four Pipes of *Tobacco* at a sitting, and Carrouze *strong Drink*, *Brandy*, *Wine*, and the like, in perfect Health, and when need or nature doth not require such things; and yet think all's well, if they can but follow their outward Occasions, and keep themselves from being Drunk, they never regard it, though one of them do destroy of Gods good Creatures as much in one

day, both in Value, Quantity and Quality as would suffice five or six. Still, I say, all this is not reckoned any sin amongst many Thousands of those counted sober People; the common custom and frequent use of these Intemperances hides the Evil of them, which few consider, or if they do, yet they are ashamed to follow the pure dictates of Wisdom, for fear of displeasing or being hooted at by the frantick Rabble, who *gaze*, *laugh* and *rail* at all that will not run with them to the same Excess of Riot. There is scarce any thing in the World that has so much depraved and deprived man of his Understanding, and led him aside from the simple innocent Ways of God and Nature, since his original fall, as *Custom* and the *Example of the Crowd*. As in the government and ordering of Families, if the good man of the House say to his Wife, *It will be best to order the Affairs of our House so and so*---- *Yes* (presently she answers) *it is true*; *but then what will People say of us? How strangely they will talk? and what a base Report we shall give occasion to be raised of us? If we do only those things that are proper and necessary to preserve the Health of our Bodies and Minds, how many stingy sneaking Names will they call us, &c?* And by this *learned Lecture* the silly man is over-perswaded to continue on his old Rode of *Excess* and *Superfluity*, to the Displeasure of God, Injury of Nature, Prejudice of his Families Health, bad Example to his Children, and imparing of his Estate; and all

all this meerly to avoid the *Chat* and *censorious Tattle* of a few *Gossips*, the wagging of whose Tongues is no more to be valued by any Wise man, than the *Chattering of Mag-pies*, or the *buz of Flies* in Autumn.

Nothing is more manifest than that there is not one of many Thousands that is guided by his own Mind, Wisdom or Reason, but the common Custom carries the day, few ever stand to dispute whether it be good or bad, *Is it a Custom, the Fashion, all the Mode?* If it be, there is no scruple to be made. The unlawful use of *Tobacco, Brandy, Wine, &c.* and the Intemperance therein is cloaked over by the wicked Custom of the Multitude. Would not any indifferent body vote it a sin and a high shame for a Man or a Woman to sit sotting and smoaking ten or twenty Pipes of Tobacco in a day, making the whole House stink an hundred fold worse than the *Saturnine* Smoke of Chimnies, and spitting and spawling as though he had taken a fluxing Potion, and continually supping up of Drink, and as frequently spitting it up again, as if his Chaps had found the perpetual Motion. Would not, I say, all this seem most Abominable, and be counted a very great Evil and Intemperance, if it were not a Custom? The very same is to be understood in many other things; which evil Customs and Habits all sober well-minded People ought to refrain and cast from them, and look upon them no otherwise than as Inventions and Snares laid

by

by evil Angels to inthrale and insnare mankind, that he may keep them in Darkness, and that by such their following those evil Customs, they may be alwayes rendred uncapable of understanding God or his own Nature.

How much precious time do Men spend in smoking *Tobacco*, dosing and stupifying their Senses? And how many through such neglect of time, and the Expences, which this smoking generally draws with it, have half starved their poor Families, and involved themselves in many Mischiefs and Inconveniencies? But to proceed to particulars.

Tobacco does generally disagree most with the *Cholerick* and *Sanguine* Complexion'd People, being an utter Enemy to their Nature; the taking of it in Pipes doth over-heat their Bodies, the Fumes and Smoke thereof do too violently penetrate and awaken the *Center*, which always sets Nature into an unequal motion; for the sulpherous Fumes penetrate too furiously, which does powerfully stir up and awaken the Element of Water, the attractive poysonous hot Qualities of *Saturn* and *Mars* being so strong in *Tobacco*, that rarely any can take it without much *Spitting*, which is Injurious to most sorts of People, except some cold *Melancholy* or gross *Phlegmatick* Complexions, who through cold windy Distempers and watry gross Humours want Evacuations; To such it oft-times proves profitable, if not taken too frequently, but as it were in a Physical

way. But for others that are in perfect Health, and especially for the *Sanguine* or *Cholerick* Complexions it very rarely (if ever) proves beneficial; for it dries up and exhales that most *pleasant moist Liquor*, and forcibly draws it from all parts of the Body, and casts it forth by its poysonous Fumes; and so the Body being deprived of what should keep it in Temperature, and cool all the inwards parts and Vessels, and sharpen the Appetite, becomes all over hot and dry, the Appetite dull, the Stomach out of tone, and great drought or desire to drink follows, and hence it is that the *Pot* and the *Pipe* are inseperable Companions, and still the *strongest Drinks* are desired by all Smokers, for *Small* will not make Nature restitution for her losses; for every Extream begets its Likeness, and after too great Evacuations there must be Supplies.

I dare from Reason and the Testimony of Experience affirm, that 'tis absurd, and against Nature, for either young People, or any others that are in perfect Health, to practise the common smoking of *Tobacco*, it being an Herb endued with extream Qualities; and all such things ought to be cautiously taken into the Body. I would have every one consider the possibility of Nature in all such unequal things, especially those whose predominant Quality stands in the high Poysons, and to observe the Nature and Operation of each thing, and then they will certainly find the truth of what is mentioned before.

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Let us take an Example in *strong Drinks* and *Wine*; The predominant Quality *there* is a certain Spiritual Heat, and as soon as a man hath drunk them, he presently feels his Internal Heat or Spirits to be raised or awakened above and beyond its proper degree, if any quantity be drunk, during the time of its operation, but afterwards it leaves Nature with fewer Spirits than it found in her; For all Meats and Drinks and whatsoever else goes into the Body, that is unequal in its parts, does too violently awaken or kindle the *Central Heats*, and raise them from their several *Centers*, and brings Nature into an unequal Operation, consumes the *Radical Moisture*, and as it were burns up the *sweet Oyl*, and evaporates the *pure Spirits*; for this cause, after the operation of such unequal things, most People are possest with an heavy Dulness and Indisposition, Fumes and Vapours besieging the Crown, the Senses stupified or disorder'd, the Stomach and Appetite furr'd and dull'd. By which effects all Men may be sensible that Nature does perfectly hate all Extreams and Inequality: But on the contrary, if Meats or Drinks be of a simple or middle Nature, and there be in them no manifest Quality predominant, then they gently insinuate their Vertues into all parts of the Body, administring both dry and moist Nourishment, and with silence and concord support the Body in Health.

The Vertue of *Tobacco* taken in Pipes, is extracted

tracted from the Smoke thereof; now Smoke is unusual to Nature, and a fulsom Steem or Vapour full of dark *Sulpherous Saturnal* Excrements, which the Fire and Light casts forth as an abomination, being void of all real Vertue; it contains a gross Humidity, and a fierce keen Quality, very pernicious to the pure Spirits: For Smoke proceeds from the poysonous Juices and Liquor, which the Fire and Air separates and casts forth, it being a thing that all People endeavour to avoid, and how inimical it is to Nature, is further manifested by that black sutty Substance which it leaves behind it, and by its destroying Vegitation; for it contains two poysonous Qualities, a strong Bitter one from *Mars*, and a fulsom Astringent one from *Saturn*, its black Colour shews that its predominant Quality is from the venomous Center of *Saturn*, and hence when *Tobacco* is burned, it sends forth a strong fulsom scent or smell, offensive to most that are not used to it; nay, do not the very Breaths of those that take *Tobacco* perfectly stink? And does not the smoking of it so defile the common Air, that a man may know where one hath been that takes *Tobacco*, they leave such a fetid Vapour behind them? Do not all or most of our *English* Herbs, when burned, send forth a far better Scent or Fume than *Tobacco* does? And I am sure many of them would not only be less offensive, but produce better effects, as to the Cure of Diseases.

When

When any Herb, Wood or other thing is set on Fire, you may presently perceive by the scent what Quality was therein predominant, for the Fire powerfully awakens all the hidden Qualities, which could not be perceived whilst the thing remained intire. If the chief quality of the Herb or thing burnt, stand in the friendly Nature, then it sends forth, and is manifested by two Qualities, *viz.* a most pleasant sweet Smell or Vapour, chearing and delighful to the Senses, and also it sends forth a burthensom Fume or Vapour, which incorporates it self with the Air, and flies away in a Smoke or Steem, which is from the poysonous Root, the Original of every Life: But on the contrary, if you burn any Herb or other thing, the predominant Quality whereof stands in the *Martial* or *Saturnine* Poysons, then all such things send forth also two Qualities, *viz.* a very unpleasant Scent or Fume, offensive and burthensom to Nature, dulling the pure Spirits, and as it were suffocating the pleasant thin Vapours of the Air; and also it sends forth a gross humid poysonous matter, that incorporates it self with the thickest part of the Air, and evaporates in a *Saturnine* Smoke; for if there lie hid any Vertue or Vice in any thing, Fire will unlock all the Gates and discover it; and if there be any *Aromatick* or *Balsamick Vertue* in the *Herbs* or *Vegitables* so burnt, it will appear by sending forth odoriferous and pleasant Smells; As on

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the contrary, ill Smells are an evident Testimony of *Saturnine* and *Martial Poysons* being predominant, which is the very Nature of *Tobacco*, and therefore not to be so wantonly used as commonly it is.

Lastly, I would not have People imagin that there is the more Vertue in *Tobacco*, because the Fumes and Smoke of it will *open* the Body, and *loosen the Belly*, for it is the nature of all Smoke to open, being of a fierce keen penetrating Quality that arises from the Original Poysons in Nature, whence it has also a sharp fierce humid Quality that is exceeding offensive to the Eyes, like the Fumes that Onions send forth when cut. And we must likewise note, that when *Tobacco* was first brought into *England*, it was ten-fold more offensive to the Takers thereof than it is now, because their Fore-Fathers were not acquainted with the use of it, so that they could not entail any desire of it on their Posterity; For the Children that are begot by Persons, that have accustomed themselves to the common use of these unnatural things, contract a kind of unsensible Affinity with such things, as proceeding from the like matter and Essences, so that thereby there are Foundations laid for Inclinations towards the use of them: The same is to be understood in other things, as those whose Parents live much on *Flesh* or *Fish*, do lay such Foundations for an Inclination thereunto in the very Radix of their Children, that it would

prove

prove a very difficult thing for them to refrain there-from.

So that every succeeding Age doth more easily and familiarly, and with the less difficulty receive these evil Customs and Habits, till in time they become almost *Natural*, and thence humane Nature in general becomes weaker and decayed, and Diseases come into the World with Children as part of their Essence, and *Sourveys* and other Diseases grow almost Universal, and all this for want of Temperance and Discretion in their Progenitors: A sad *Inheritance* to leave our Off-spring, when we bequeath them our *Follies*, and intail upon them *Miseries* that are but the just Punishments and natural Consequences of them!

Of Clothing, Bedding, &c.

As Moderation, and a frugal Restraint, free from Superfluity or Delicacy in *Clothes, Bedding, &c.* does much conduce to the Health of the Body, as well as of the Mind (which is observed but by a few) so all *over-warm Clothing, soft Feather-Beds & close Houses* render Nature so nicely tender, that upon every small Accident the body is subject to various Injuries. *First*, such usage makes all the external parts so obnoxious, that every little *Cold* penetrates and seizes the Body, which being by these means obstructed, there

follows *Coughs, Wheesings, Shortness of Breath,* and innumerable other Inconveniencies.

2*dly*, It opens the Pores, by which there is an evaporation of the heat and spirits, causing a hot faintness to attend the whole Body; it hurts also the *digestive Faculty* of the Stomach, dulls the edge and sharpness of the Appetite, causes Sweating and a general weariness in the whole Body, and disables it to perform all its Labours and Exercises. The cause of so great Inconveniencies proceeds from *warm Clothes, &c.* which hinder the most friendly Element of the Air from penetrating the body, whereby the Spirits become weak and fainty: For as nothing hurts the body more than hot sulpherous Airs, so there can be nothing that does more cheer and refresh the Spirits than cold pleasant Airs, which is known by every mans Experience.

3*dly*, *Warm* and *close Houses, &c.* are attended with these evil Effects; the Air, which is the Life of the Spirit, is hindred from having its free egress and regress, by the close drawing of the *Window-Shutters, Hangings* and *Curtains*, which suffocates the pure volatile spirit of the Air, benums and stupifies the Senses, and causes an Indisposition from external heat to possess the whole body; besides, it is pernicious to the vital Spirits, dulls the Appetite, weakens the Stomach, and depraves the senses of Tasting, and the digestive Faculty.

4*thly*, *Soft* and *Warm Beds*, with *Curtains* drawn

drawn before the *Windows* and about the *Beds* produce these following bad Consequences, both to the *body* and *mind*; the Air being, as it were, pen'd up becomes hot and sulpherous, because the pure thin vapours and spirits thereof are suffocated, and so consequently must needs be very injurious to them that lie thus in their Beds: Moreover, the Air cannot penetrate the Body; and so being destitute of Motion, the Stomach and natural Heat is deprived of its free operation; and this is the Reason that *Suppers* are not so well digested, but oft-times become Noxious, causing an unnatural kind of Sleep, creating an Aptitude in the external parts to glow with a burning and unnatural kind of Heat: This ill Custom is too frequently used by those who are sick, but especially by those that lie in *Child-Bed*, to whom often the consequence is more dangerous: The Chambers of most sick People are kept so very close, that it will disorder a Healthy Person to continue there three or four hours; And if so, what detriment then do you think must of necessity attend the sick, by reason of such hot sulpherous Airs? And indeed, considering how low and weak their Spirits are, nothing can be more hurtful to them than this is, under these Circumstances. For these pure thin vapours and spirits being destroyed by those sulpherous ones, the poysonous and deadly Vapours are stirred up, which have a powerful influence upon the body, by way of *simile*, and wound the pure Spirits in

the Body, causing an unnatural Heat in all the external parts, with a fainty kind of weakness. This becomes as offensive as the Heat and Air, which proceeds from *Charcoal*, and is of the same nature and operation; for in the making of *Charcoal*, the pure Spirits in the Wood, which is its true Life, or that sweet Water or Oyl, whence the Light hath its bright shining Quality, is suffocated, and in a manner destroyed; for the Spirits are the Life of the Oyl, and the Oyl is the house and pleasant habitation of the Spirits; and in all Preparations where the one is destroyed, the other dyeth, as in this of making of *Wood* into *Charcoal*, where both the pleasant Qualities are destroyed, the free Influences of the Air being hindered, the Spirits and Oyl, which are of a friendly nature and operation, become thereby suffocated. The fire that Wood sends forth has a bright shining Light, its heat is friendly and refreshing; but *Charcoal*, though it has the same Foundation, and is *Wood* in the original, yet these two friendly Qualities being destroyed and suffocated in the making thereof, it comes to be of another nature and operation, as if it had not been Wood. For these Reasons *Charcoal* will not flame nor give a bright light, but its flame is of a sulpherous Colour; for having lost its Moderator or friendly Life, the original Poysons take place, and its Fire becomes much stronger than that of Wood, and the heat and fumes thereof burdensom to the pure Spirits of those that are

near

near such Fires; the dark wrathful Vapours do awaken their *simile* in the body. If this were rightly understood by a delicate sort of People in the World, I am perswaded they would not fear every small *blast of Wind*, neither would they deprive themselves of the most pleasant & benigne Influences of the Air, which keeps the essential Spirits living in every Creatnre, and is indeed the excellent support of the *whole nature* of all *Beeings*, giving to them Life and Vigour. And therefore you *dainty Dames* that are so nice, that you will not endure this pleasant Element to blow upon you, unless it be in a hot and sulpherous day, in which it has not half that power and vertue that it has in cooler Weather; You, I say, who are so Curious, do but consider a little seriously what is said, and your own Experience may convince you, that there is nothing better than pure and clear Airs to cheer and comfort Nature, and to make the Spirits brisk and lively: Are there any more healthy than those whose Imployments and Exercises are in the open Air? Are there any who can endure Labour with less Prejudice? Are there any who are generally more Robust? Any that have better and sharper Appetites than they? Likewise, those that use the Country-Air much, enjoy, in a great measure, the abovementioned advantages; It will be very convenient then to use a *Medium* in reference to *Clothes*, *Houses* and *Beds*; and of the two, *Coolness* is much safer (from ones Birth to the Grave) than

Heat,

Heat, both inwardly and outwardly. Pleasant and gentle Airs shut the Pores, that the *Radical Moisture* and *Spirits* cannot evaporate; they strengthen Nature, give an edge to the Appetite; the thinner and meaner a mans Clothes are, the stronger and brisker he is, and his natural Heat and digestive Faculty is also the stronger; besides, *thin Clothing* (except in cold Weather) makes People fitter for Labour, and less burdensome, preserves the natural Heat, and keeps it more Central. Therefore it is that all Creatures that are born and bred in cold Climates are stronger and better able to endure Hardship and toilsom Labour than those that live in hot Climates, and are greater Eaters and Drinkers of *strong Food* and *Drinks*; for this cause most People in cold Countries are inclined to the Intemperances of *Gluttony* and *Drunkenness* more than in hot, so great is the power and operation of open cold Air; it does wonderfully strengthen Nature, and nothing can be a greater injury to Health, than for People to accustom themselves to *Tenderness*; the more they do wear, the more they may, so that at last they may have need to carry their Beds on their backs; for by degrees it weakens the Body; and causes so great a tenderness, that they find it very troublesom to have the fresh cool Air to blow upon them; the effects are not better which rich compounded *Meats* and *Drinks* produce in those that are accustomed to them; they weaken the Stomach, and by their heat contract the Vessels of

of the Stomach, insomuch that with a kind of nauseating they both eat and drink, or rather they know not well what to eat or drink. This is further manifest in those that use to drink *Brandy* and other *Spirits*; for they do so consume the natural heat, that after eating they feel their food lie heavy in their Stomachs, and sometimes are apt to cast the food up again; thus it is in all sorts of Intemperances, and by the continuance or abandoning of the use of such unwholsome Liquors, you may change and alter Nature as you please, either for the better or worse.

But if you will be so habituated and wedded to your unhealthful Customs, that you value not whether Nature be weak and impotent, tender and unhealthy, then you may mix your Food with all the *Varieties* that the *East* and *West-Indies* produce, you may make your Drink as *strong* and *Cordial* as you list, you may make all your Preparations *Ala-mode de France*, you may *Boyl* and *roast all your food to pieces*, till there can be no more Nourishment; then you may wrap your selves up in *Furs*, and wear a *brace of Night-Caps*, and *bury* your selves every night *over Head and Ears* in a *Down-Bed*, barricado'd with a *double Range of Curtains*, keep your *Houses close*, and be sure that you skreen your selves up by a lusty *Cole Fire*, and fortifie your Windows with those *Shutters* that you may see no light, nor feel any Air; and when it is nine or ten a Clock in the Morning, look that you have a good *roysing Fire* in your Chambers,

Chambers, and a *Breakfast ready*, and two or three hours after let a *plentiful Dinner* of varieties be made ready, with strong and enflaming *Liquors:* This is is the Trade that many Thousands of this Nation use, as if they studied to bring Diseases upon themselves, and to *dige their Graves* with their own Teeth; for in the midst of all their Affluencies, wherein they esteem themselves happy, they are yet most miserable. But on the contrary, they who would have and preserve their Strength, and a firm Health both of Body and Mind (which of all *Terrestial Pleasures* is the greatest) will observe these Rules:

First, Let your Meats and Drinks be *simple*, not compounded of Variety, and of things disagreeing in their Natures; do not exceed the bounds of that necessary Nourishment which Nature requires, lest the Natural Heat of the Stomach be thereby destroyed; be sure that Nature be master, not the Food; use moderate Exercise and Labour; for nothing does more strengthen the Body and make the Spirits more brisk and lively than pains taking.

As to wearing of *Clothes*, use such as are neither *too Warm* nor *too Thin*, of the two the latter is the best; for it both hardens and strengthens Nature, and has many other good effects beforementioned. It is also convenient that the Head and Breast be kept *cool*; for that strengthens the Stomach, and all the Vessels thereof; it helps Concoction, and does greatly prevent the gene-

ration

ration of Phlegms and other Crudities, which are apt to obſtruct the Paſſages, from whence proceed *Coughs*, *Wheeſings*, *Shortneſs of Breath*, and other Diſtempers, which Diſeaſes do commonly invade thoſe who accuſtom themſelves to Delicacy and Niceneſs: So on the contrary they who often go into the clear and ſerene Air, whoſe Imployments or Diverſions are for the moſt part in the Fields, have not only ſharper Appetites, but alſo are not ſo ſubject to the Diſtempers and Infirmities of the Breaſt, as the former are, though their Clothes are but poor, mean, often wet, and their breaſts bare; yet it is undeniable but that they are more healthy than the other, notwithſtanding the Intemperances they are guilty of in Meats, Drinks and Exerciſes; for their buſineſs chiefly conſiſting of Exerciſe, and lying much in motion, and having the free Influences of the Air, a little Intemperance does not much hurt their Spirits: But ſuch Diſorders are not ſo eaſily thrown off by ſuch as are accuſtomed to fine Food and rich Cordial Drinks, and their Spirits and heats are not to be compared to the other; and yet though their Cloathing be thin, their Houſes and Beds cold, their Coverings light, though they have no quilted Caps for their Heads, nor Curtains for their Windows and Beds, nor it may be ſcarce any other Windows or Shutters than the Trees that grow before their Houſes; inſomuch that the Fires, Beds and Houſes of ſuch would kill a great many tender

Gentlemen and Citizens; yet we see they are far more healthy and strong, and nothing so liable to Diseases as those others which are so nice and curious of themselves: And though their Food be course and simple, yet it does support Nature more than all the Superfluities of the other; for this course manner of living does propagate Health, and strengthens Nature, because all such things are equal in their parts; therefore I would advise all Citizens, whose Affairs are most within their Houses, to use themselves to wear thin Clothes, and to keep small Fires, and to let their Houses be as open as may be to the Air; for where this Element has not its free Influences, the Air in such places is thick, the pure Spirits and thin Vapours thereof become, as it were, dull and suffocated, that it cannot penetrate the Body by the way of the Pores; whereas the Radical Spirits are in a manner supported, refreshed and kept alive by a continual sucking in or penetration of that Element, and as if there were a total intermission but for a small time, the Spirit could not subsist, but Death must needs follow; so where the same is in part obstructed, the Spirits, by reason of hot sulpherous Airs, grow fainty, and do in a manner dye away, and nothing will recover them but open clear Airs; for the Support, Life, Strength and Vigour of the Body is the Spirit, and the support and life of the Spirit is the Air; therefore both Body and Spirits in Man and all other Creatures are not only supported

ported in Health and Strength, by gross corporeal Meats and Drinks, but also by a pure thin *spiritual substantial Life*, which the Elements of the Body and Spirits in man do continually suck in like Spunges, from all the four Elements, especially from the *Air*, which if it be too close pen'd up, and has not its free Influence, it becomes sulpherous, and awakens the dark poysonous fire in the body, which is the original of every Life, and this it does by *simile*, as I have already at large explained----------Such is the pleasant and friendly Nature of the *Air*, that it does by a sympathetical operation give life and vigour to the *Radical Moisture* and *Natural Heat*; for this Element *hurts* nothing, but *preserves* all, except those delicate tender Creatures who by a too great Indulgence of their unreasonable Appetites, and foolish compliance with ill Customs, willingly deprive themselves of its singular benefits; therefore those that regard their Healths, ought not to make strong *Bulwarks* and *Fences* from the free visits of so good a friend, but rather court its Familiarity by motion in the open Fields, airy Houses, *&c.* I know it is a Custom in many places of the Country to plant Trees before their Houses, but I am of opinion that they are not convenient nor profitable, in respect of *Health*; for it hinders the fresh breezing Gales of Wind to enter into and sweeten their Houses; also, *Trees*, *Woody places* and *Vallies* do by *simile* attract the Clouds and moist Vapours, which are

injurious to some Constitutions of men. It is likewise convenient that all sorts of People do not accustom themselves to sit by Fires, especially those made of Cole, or any other of the like Nature, because they do as it were by a natural *simile* dry up the *Radical Moisture*, exhale and suffocate the Spirits, and with too great violence opens the *Pores* of the whole Body, and as it were, chills the whole Body, making it thereby incapable to endure the *Air*, without trouble and danger of taking cold; it also dulls the edge of the Appetite, and sends dark thick Fumes into the Head, weakens the Eyes, and causes a general indisposition through the whole body. Besides, that heat and warmeth which is procured by *Fires*, *heavy Clothes*, *&c.* is very troublesom, in comparison of that pleasant natural Heat that is awakened by *Motion* and *Action* in airy and open places; and there is as much difference both in the Appetite and the whole state of the Body and Spirits, between the one and the other, as there is between *Light* and *Darkness*, the one being lightsom, airy, pleasant, strong and lively, with a sharp and perfect Appetite, the other being unpleasant, cold on one side and hot on the other, dull and heavy, of little Appetite, and that not good; and so the body being feeble and tender, the man knows not what to eat, nor what to drink, nor what to wear, he finds every Room too cold for him, he is indisposed; therefore he must have this and the other *dainty Bit*,

and

and this and the other *Cordial Drink*, but all to little purpose, so long as they drive their old Trade of *Superfluities* in the above-mentioned things; A Cup of *Cold Water* or *small Drink*, and a piece of *brown Bread* to a well prepared Stomach is above all Dainties. Therefore it is a very uncomfortable thing for a man to be ignorant of himself; for such never use things that are friendly to Nature, and the good Health both of Body and Mind; but on the contrary are diligent to procure such things as are inimical and hurtful to it. *Wisdom*, which is certainly *great Riches*, teaches a man to put an high Estimation upon *mean* and *simple Things*, and to use them all with a thankful Heart to the Glory of God.

Of particular *Trades*, and particularly of *Sea-men*.

The last Consideration of the great Benefit of the open Air leads us to observe what Callings and Imployments may be esteemed the most wholsom or best accommodated for the preservation of Health, touching which we are in the first place to note, that all sorts of Trades that work in *Wood*, as *Carpenters*, *Joyners*, and other Trades of the like Nature, are all of them wholsom Imployments, as well because their Labour consists of sundry motions of the Body, as for that the various sorts of Woods they work in,

send

ſend forth moſt pleaſant and fragrant Smells, which muſt needs be very refreſhing to Nature; and if thoſe men were Temperate and Careful of themſelves not to lift pieces of Timber beyond their ſtrength, &c. they might enjoy their Health and Strength even to a good old Age. Alſo, thoſe Trades and Imployments that belong to the *Water*, ſuch as *Sea-men* and *Barge-men*, *Skullers*, &c. are healthful Imployments; for the pleaſant and wholſom Vapours which the Water alwayes ſends forth, being mixed with the friendly and gentle Breezes of the *ſweet Air*, does powerfully penetrate all the parts of the Body, and cleanſes all the paſſages of the Breaſt, makes the *Lungs* ſound, ſharpens the Stomach, giving it a good Appetite and an eaſie Concoction; it makes men lively and hardy, and the Bones and Nerves *ſtrong*; for they being ſtill in the freſh Air, it is no wonder that they find ſuch good Effects of it.

I know no Imployment men could ſpend their time about with more Vigour, Health and Pleaſure than *This*, if the Rules of *Sobriety* were ſtrictly obſerved: But they are a ſort of People whom no bounds of *Sobriety* can limit, ſuch as uſe no Medium or Equality in their Meats, Drinks & Exerciſes; for the greater part they are *exceſſive drinkers* of ſtrong Drinks, ſuch as *Brandy*, & other adulterated Spirits, which not only weaken the Natural Heat, but awaken the Original Fires and fierce Poyſons in Nature, which does cauſe fiery Paſſions and Head-ſtrong Humours in the Mind; and

and indeed they living on ſalt Fleſh and Fiſh, can hardly be free from doing Violence to Nature, becauſe the *Spiritnous Parts* and *Balſamick Body* is almoſt deſtroyed in that kind of Food, and the Quality which is predominant is of a *hot*, *ſharp* and *fierce* Nature; and this Nouriſhment being commonly taken does heat and dry up the *Radical Moiſture*, and cools the refreſhing Vapours which proceed from the Elements of Air and Water, from whence alſo proceeds unnatural Droughts, and the Generation of the Diſeaſe called the *Scurvey*, and innumerable other Diſtempers: But theſe friendly Elements, the Water and the Air, give them often great Relief; for otherwiſe they could not as they do eat and drink to ſuch an Exceſs.

Many men of this imploy ruine their Health by indulging too much their Appetites; for they eating and drinking beyond meaſure, and without exception, when they come into *hot Climates*, viz. the *Eaſt* and *Weſt-Indies*, where the Beams of the Sun are ſo powerful, that their Pores are opened, and they ſweat continually, and their *pure Spirits* and *Radical Moiſture* ſo much exhaled and evaporated, that they preſently feel an inward Weakneſs and a Decay in the Natural Heat and in the Stomach, accompanied with cloudy Fumes in the Head, cauſing an Indiſpoſition and Wearineſs through the whole Body, and rendering Nature incapable to bear ſuch a burthen of Intemperances as they lay upon

upon her, without manifeſt Prejudice. Their eating, I ſay, of *ſalt Fleſh* and *Fiſh*, and their drinking of *hot* and *inflaming Liquors*, and obſerving of no fit Seaſon, nor due proportion of time for taking of Reſt, which in hot Countries ſhould be from twelve of the Clock to three in the Afternoon; Theſe and other Extravagances bring upon them *Fluxes*, *griping Pains* of the *Bowels* and *Acute Feavers*; their drinking of that Liquor called Punch is alſo very Inimical to Health; For the *Lime-Juice*, which is one of the Ingredients they commonly uſe in it, is in its Nature, fierce, ſharp and Aſtringent, apt to create *griping Pains* in the *Belly*: Theſe and many other Diſeaſes are the direful Effects of their Intemperance in eating, drinking, &c. But ſtill 'tis certain none would be more Healthy than *Sea-faring men*, if they keep within the bounds of Moderation, and would be but content with the more ſimple and mean ſorts of Food and Drink, as *Bread*, *Cheeſe*, *Butter*, *Gruels*, various *Grains* and *Fruits*, which are both mild and friendly, and would with a little uſe and cuſtom ſufficiently ſupply Nature with a Nouriſhment both dry and moiſt, and that much better than the various ſorts of Food which is generally allotted for Sea-men; *ſalt Fleſh* and *Fiſh* may do well between whiles, if it be ſparingly and ſeldom eaten; but I would adviſe ſuch People not to eat too freely of the various Fruits ſuch Countries afford, and to eat ſparingly alſo of *Fleſh*, *Fiſh*,

Fish, &c. For all sudden Alterations and Extreams prove very noxious and dangerous to Nature, especially to such who have in their long Voyages accustomed themselves to the forementioned things.

CHAP. VII.

Of *Wheat* and other Grains, *Beans*, *Pease*, *Herbs*, *Colworts* and *Colly-flowers*: And that the Fruits, Herbs and Grains of our *own Country* are better, and more agreeable to our Bodies, than any brought from *abroad*: To which is added, some Remarks on *Fish*.

OF all sorts of Bread, that made of *Wheat* is the finest and best; Some *Astrologers* think that this sort of Grain is under the Dominion of the Planets *Jupiter* and *Venus*; as there are several kinds of *Wheat*, the best is that which is *hard*, *thick* and *heavy*, *clear*, *smooth*, and of the colour of Gold, and which grows in fat and Limy Ground, and afterwards has heat in the *Mow* three or four Moneths, by which that raw kind of Quality that is in all Grains, may be fully digested; the like usuage in *Hay*, &c. will

not be inconvenient. This Grain is not only the ſtrongeſt, but of all ſorts of Bread the Qualities and Properties of its Nature ſtands in the beſt *Equality*, only the ſweet and Balſamick Quality does a little predominate, which gives it that pleaſant Reliſh and kindly Operation, far beyond all other ſorts of Bread; there is ſcarcely to be found any Grain, Herb or Fruit in the whole Creation ſo highly graduated in Nature as *Wheat*, or where the Forms and Qualities of Nature ſtand in more exact and perfect Equality; therefore it does juſtly challenge the firſt place and preheminence of all ſorts of Bread or Food; it is the Foundation of all good Nouriſhment, called by the Wiſe man, *The Staff of Life*; And our Saviour Chriſt compares the Heavenly and Spiritual Food of the Soul to *Bread*, which does not a little Illuſtrate the excellency thereof. *Wheat* ought not to be ground at Mill above a day or two before it be made into Bread; for when the Body is broken, the pure *Volatile Spirituous Parts* and oily *Balſamick Body*, will more or leſs evaporate, according to the time it has lain *ground*, unleſs the Flour be packed up hard and cloſe in Casks, as *Sea-men* and *Merchants* do when they carry it to Sea, by which means the Spirituous and Oily Quality will be ſome-what longer preſerved; but ſtill when it comes to be uſed, they'l find it to be much *drier*, and the Bread made of that *flour* is not to be compared in goodneſs to that made of Wheat newly ground, it is neither ſo

ſweet

sweet nor so *moist* as the other: This Grain is so sound and firm in its Nature, that if it be not ground, it will endure to be kept for several Years, but if once broken, the *Volatile Spirit*, which is the preserver of all things, will evaporate, and then the sweet friendly oily Quality is quickly destroyed, and it loses its natural Smell, Colour and Taste, and generates *Worms*; But when the other lively and pleasant Qualities are preserved, no Vermin will breed in it.

I confess it is very hard to hit the proper Season of *Reaping* this and other Grains, the Medium between the time of standing too long, and cutting too soon, is to be regarded; but of these Evils or Extremities, the lesser, which is the *later*, is to be chosen; for if it be cut down three or four dayes before it comes to its full Ripeness, it will gain what was wanting by lying in the *Sheaf*, and heating in the *Mow*, by which means you shall not only preserve it in its natural Colour, but it will also be heavier and fuller, yielding more and better Flour: If you let it stand too long until it be *over-ripe*, then it will scarce recover it self; for when this or any other Grain comes to its full strength and ripeness, and it be not then cut down, the pure *Volatile Spirit* and *oily Body* begins to evaporate, as the gross phlegmy matter in any Body is exhaled and digested by the Influences of the Sun, so also the *Spirituous Parts* and *Oily Body* will be exhaled and evaporated by vertue of the same

Influences, after the drying up of the former groſs matter, by which the *Balſamick Body* is as it were captivated; for the Sun works firſt in the phlegmy and groſs Body, which when it is exhaled, the pure *Eſſential Spirits* and *Balſamick Vertues* being ſet at liberty, the Sun alſo will immediately work on them too, and dry them up to that degree, as 'twill be beyond the Power and Efficacy both of Nature and Art to retrive, an example we have often of this in Hay, &c. Your *Wheat* by too long ſtanding grows (as I have already ſaid) not only lighter, and loſes its natural Colour, and will not afford ſo good nor ſo much Bread, but it alſo is *harder* of Concoction, and creates Obſtructions in the Stomach; the Wiſe man ſays there is a proper *Seaſon for all things under the Sun*, which without doubt is to be principally regarded in *Reaping* and *Gathering* of the Fruits of the Earth.

If you ſet any value on Health, and have a mind to preſerve Nature, you muſt not ſeparate the *Fineſt* from the *Courſeſt* Flour, becauſe that which is *Fine* is naturally of an obſtructive and ſtopping Quality: But on the contrary, the other which is Courſe is of a *Cleanſing* and *Opening* Nature; therefore that Bread is beſt which is made of *both* together; For in the inward *Bran* and Skin of the Wheat is contained an oily Quality, which is of a ſweet friendly Nature, by reaſon whereof, the Bread which is made of fine and courſe together, will not only be ſweeter, and keep

keep longer *Moist*, but is also more Wholsom, easier of Concoction, and does gently *loosen* the Belly, and if plentifully eaten, it will *cleanse* and *free* the Passages from gross phlegmy matter, it will *strengthen* also more than the other Bread, made of the finest Flour, it will be harder, and appear staler at three dayes old, than the other will be at six or seven. It must be confessed that the Nutrimentive Quality is contained in the *fine* Flour, yet in the *branny* part is contained the *opening* and *digestive* Quality, and there is as great a necessity of the one, as of the other, for the support of Health; that which is accounted the worst, is as good and beneficial to Nature as the best; for when the *finest* Flour is separated from the *coursest* and *branny* parts, neither the one nor the other, have the true Operations of the Flour of Wheat. This may be illustrated by the Example of *Milk*, which of it self is *mild* and *nutritive*; but when it is turned into a *Curd* or *thick Substance*, there remains a thin and whayey part, both which has not the true Nature, Quality and Operation of Milk, the *Curd* being of a hard, tough and obstructing Nature, and the *Whey* of a cleansing cold Nature, affording but a little Nourishment.

By what has been said, we may gather that the eating of *fine Bread* is inimical to Health, and contrary both to Nature and Reason, and was at first invented to gratifie *Wanton* and *Luxurious* Persons, who are ignorant both of themselves, and

and the true Vertue and Efficacy of natural things.

But there is a great deal of Care and Skill to be obſerved in making of *Bread*; that Bread which is *Leavened*, provided it be be not too much, is the beſt; for the ſower Quality that is in it does much help Digeſtion, and ſharpens the Appetite, and is altogether as pleaſant to thoſe that are uſed to it as Bread made with *Yeſt*, it is both Wholſomer, and of greater Antiquity, and more agreeable to the Stomach; likewiſe, that *bread* is beſt that is *light*, and full of ſmall *Eyes*, as they call it, being well kneaded and throughly baked; for the good *working* of *bread* does not only make it pleaſant to the Pallat, but alſo renders it eaſier of Concoction, ſmooth and free from crumbling; ſome make it with *warm*, others with *cold* Water, it matters not which is uſed, for good *bread* may be made with either; but it is to be noted, that after you have *wetted* and *kneaded* your *Dough*, you ſhould let it lie an hour or two, then *work* it up into Loaves; this way of doing it will make it more *light* and *pleaſant*, but let not your Loaves be too *big* nor too *little*, for your *Bread* both bakes and eats beſt when the Loaves are of a *middle* Size. In ſome Countries they make their *Bread* with *Leaven*, and the mixture of the *Lees of Wine*, and this makes excellent *Bread*, but Care muſt be taken that your Oven be not too hot, nor your Fire too quick, but it ſhould be heated gradually,

gradually; and if your Oven chance to be too hot, let it stand a while until the fierceness of the Heat be gone, or else your *bread* will not only be scorched and burned on the out-side, but will be also *unbaked* in the in-side; If it is not *baked enough*, then it is offensive to the Stomach, heavy and unpleasant to the Pallat; if over-baked, then it is *dry*, and does not afford good Nourishment; Moreover, it is to be baked with a good brisk heat, and not to stand long in the Oven, for thereby it will lose that brave Colour, wherein it resembles that which it is made of, viz. *Wheat*.

Bread is one of the best sorts of Food, free from Corruption and other evil Qualities, yet it is made better and worse according to the Judgment of those that make it, and according to the kneading and baking thereof; that which is not *well-wrought* will neither bake so well, nor so soon as the other: *Wheaten Bread* bakes sooner without, than with *Rye* or *Barley*.

Barley is of a *Saturnine* Grain, and of a courser and colder quality than *Wheat*, and affords less Nourishment, if the branny parts be not separated from the Flour thereof, then it makes excellent *bread*, and is as well *Physick* as Nourishment for those that are afflicted with Obstructions of the breast, especially such as have proceeded from superfluous and frequent eating of *Fat Meats*, and excessive drinking of *strong Liquors*; this *bread* being of a drying and apperitive operation, helps Concoction, and cleanses Nature, and

and is to be preferred before fine *wheaten bread*. Our Citizens and others that live at eaſe, and feed too plentifully on rich and fat Meats, have their Stomachs made ſo *ſlippery* by the oily kind of quality of the things they eat, that the Retentive faculty of the Stomach cannot long retain the Nouriſhment, but letting it ſlip out of the Stomach, as it were, half *Concocted*, cauſeth griping Pains in the Bowels, and flatuous gouty Humours in the Joynts; *Barley Bread* and other mean Food, with drinking moderately, and uſing Field Labour and Exerciſes, are excellent Antidotes againſt theſe and many other Diſeaſes.

Rie alſo is an excellent Grain, of a cooling opening Quality, it makes ſome of the beſt Bread, if it be mixed with *Wheat*; for it is not ſo apt to obſtruct Nature as Bread made of *Wheat* alone: 'Tis true, this Bread at firſt will not be very toothſome and pleaſant to thoſe that are accuſtomed to eat and drink of the beſt and richeſt things, neither will it appear to be ſo wholſom; for it is apt to gripe a little; but this proceeds from the Nature of the Grain, which is to open and cleanſe. And I dare affirm, that they who uſe it will attribute many good Vertues to it, ſuch as theſe; It cools the Body, it opens and frees the Paſſages from Obſtructions, and prepares and ſharpens the Appetite; but it is to be ſuppoſed that the branny parts be uſed with the flour, otherwiſe it is not ſo wholſom, yet the courſeſt of the Bran is to be ſeparated from the other: I have more

than

than once told you, that the pureſt and fineſt of the Flour of moſt Grains is of a glutinating, clamming and obſtructing Nature. But on the contrary, this Grain contains within it a certain ſlippery and moiſt Quality, which helps Concoction and ſharpens the Appetite; therefore they are not to be ſeparated; for as the one has a Nutrimentive Quality and Operation, ſo the other has a Digeſtive and opening Quality, the Qualities of Nature ſtanding, as it were, in equal weight and meaſure, there can be no ſupervacantous and unneceſſary Property in this or any other ſort of *Bread*; for when once the ſweet Harmony and Concord of the parts are broken, the Nature of the thing is changed, and contrary operations muſt needs follow in one and the ſame body. That the branny and husky part is good in any Grain, it will further appear by this one familiar Example: If you give to Horſes (that commonly eat *Oates*) *Wheat*, *Barley*, *&c.* wherein is more flour and leſs bran than in the other, it will heat the Blood and cauſe Diſeaſes; for as the latter is ſtopping and obſtructive, and over-heats the body, ſo the other is cooling and cleanſing; but the better way of feeding this kind of *Animals*, is to give them the Corn in the Straw, which upon trial will be found to be excellent ſtrengthening and nouriſhing Food, and that from the Straw and Chaffy part mixed with their *Oates*, which opens, unſtops and cleanſes

the Passages from all kind of Obstructions: This is further confirmed, if we look into the *Country*, where the *Pheasant*, that has no better than *course Bread*, and other hard and mean fare, is healthier, stronger, and more agile and sprightful than the *City-Cormorant*, whose bruitish Appetite cannot be satisfied with any other thing than the costliest and richest Varieties that Nature can afford: These latter sort of People accustoming themselves to the highest and finest Preparations of Food and Cordial Drinks, are certainly the most *unhealthful* men in the World; because this sort of Food being in its own nature *too Spirituous*, does prey upon the natural Heat, causing either a suffocation or evaporation of the Spirits, and contracting the Vessels of the Stomach, whereby the whole body seems to *languish*: Every sort of Food has its various operations upon the body and spirit of a man, and that by way of *simile*. Therefore all Meats and Drinks ought to be equally compounded of a body and spirit, as most things are in themselves before the Artist makes the separation; the Food as well as the Man should be compounded both of body and spirit. And to conclude, I know of no separation that should be made of the one from the other, but what is done inwardly by the act of the Stomach and natural Heat.

Of

Of *Peaſe* and *Beans*.

Beans and *Peaſe* are *Mars*'s Grains, being drier and courſer than the former: *Peaſe* of the two are the fineſt and eaſieſt of Concoction, they are both of a *Windy Quality*, yet being eaten when they are dryed, are not only wholſomer than the *Green*, but alſo afford a better and finer Nouriſhment, not ſo apt to generate Crudities in the Body when they are boyled in plenty of Water; the Winter-ſeaſon is the moſt proper time for eating of them; for then the natural Heat being more central, the Stomach is much the ſtronger; they are a good Food for young healthy People: But *Green Peaſe* and *Beans* are indued with a groſs Phlegmatick Nature, and being frequently eaten generate many groſs raw Humours in the Body; but in the declining part of the year, when the Sun and Elements have conſumed and dryed away the groſs humid parts, they thereby become firmer and wholſomer Food, and will continue good and ſound for ſeveral years, but if they be cut down before the Sun has acted its part in extracting the groſs Juices, they will preſently corrupt. Therefore the frequent eating of ſuch *green Peaſe* is of evil Conſequence, and detrimental to the Health; they afford not only unfirm Nouriſhment, but alſo cauſe *Obſtructions*, *Feavers* and *Pains in the Bowels*, with *Fluxes* and a great many other Maladies. That this kind

of Nouriſhment is not good, will further appear by giving you an Example from *Cattel*, which when they are fed with *green Food*, as *Graſs* or the like, their fleſh and fat is ſoft, greaſy, and full of phegmy groſs Matter, neither will it take Salt, nor keep half the time as that which is fed with *Hay*, *Corn*, and the like; nay, they are fainter and weaker, and more apt to tire in their Labour, and to take Surfeits, than thoſe that feed with *Hay*, *&c.* I do not ſay but *green Peaſe* may be eaten now and then; for they are in their Nature opening and ſlippery, which is cauſed by the great Quantity of Phlegmy Matter that is in them; Yet theſe Rules ſhould be obſerved in the dreſſing of them; Boyl them in good ſtore of *River-Water*, let your Fire be quick, and your Pot open all the time of their boyling, and they are to be put in when the Water begins to ſeeth, and not before. By this way of Preparation they are made wholſomer than otherwiſe they would be.

There is a ſort of *Bean* called by the French, *Engliſh Bean*, but we commonly call them *Kidney* or *French Beans*, they run upon ſticks like *Hops*; theſe are moſtly eaten when *Green*; they are of an opening and cleanſing Nature, purge by Urine, and help Concoction; the uſual way of dreſſing them is to boyl them in the Shells, and to eat them together. They far exceed and are much better than other Pulſes that are eaten green, being in their nature and operation more mild and gentle.

Of

Of *Herbs*, Raw and Boyled.

The best raw *Sallets* are made of *Spinnage*, *Parsley*, *Sorrel*, *Sage*, *Pepper-grass*, with a small quantity of the Tops of *Penny-Royal* and *Mint*; for all these have a chearing & warming Quality, but *Lettice* and *Onions* should be sparingly put in, because they are endowed with a gross thick Juice, and are of a poysonous Nature, sending Fumes into the Head, whence proceeds a dull kind of Drowsiness, and propensity to sleep, which is offensive to the Eyes and Brain. There are other *Herbs* made use of in *Raw Sallets*, but the fore-mentioned are the best & most material Ingredients. The proper season for eating them is from the *beginning of February* to the *middle of June*; the earlier in the Spring so much the better, and the more frequently they are eaten at this season, so much the wholsomer; for they are opening and cleansing powerfully, the Blood is purified, the natural Heat is tempered and encreased, the Spirits are made brisk and lively, Appetite is quickened, and Concoction facilitated. *Raw Herbs* are a sublime kind of Food, and are to be preferred before that which is boyled; for the *pure Volatile Spirit* in the Herbs, whence the *Animals* fragrancy proceeds, cannot endure the violence of the fire; but in boyling a great part of it is evaporated; for this cause *boyled Herbs* lie heavier & colder in the *Stomach* than *Raw*, which is scarcely

ſcarcely credited by any; for they that love *boyled Herbs*, do generally eat much *Fleſh* with them, and ſo cannot diſcern the operation they have: The ſtrength and comforting Quality of every thing conſiſts principally in the *ſpiritous parts*, which are loſt in the boyling, and ſo they become juſt of another Nature; that lively Tincture and ſpirituous part, which it had whilſt raw can never be retriv'd by all the Ingredients Nature or Art can afford: Do not all Creatures eat their *Herbs raw?* and are they not ſuſtained by them to admiration? They are powerful Preſervers of Life and Health, far beyond all the contriv'd Preparations of other Food. In moſt Countries of this World, the Inhabitants thereof do eat (*England* excepted) their *Herbs Raw*, both in hot and cold Climates; This kind of Food is preferrable to the great Quantities of *Fleſh*, *Butter*, *Cheeſe*, *&c.* which are too much eaten among us, theſe latter not only affording too great ſtore of Nouriſhment, but being naturally hot, they over-heat the Blood, and are heavy to be digeſted, by reaſon of the oily fat matter all ſuch things do plentifully contain, they dull the Appetite, and obſtruct, and as it were ſur the Paſſages.

Beſides the Vertues we have aſcribed to *Raw Herbs*, God Almighty has created them for the uſe of Man, and they were the firſt Food which was allotted him after the Fall, where he ſaith, *Every Green Herb ſhall be unto you for Food:* And in the firſt Age of the World, though their Food was

was scrarcely any thing else but *Green Herbs* and *pure Water*, yet when was there any Generation since that time, who has lived in so perfect Health, and to so great and flourishing an Age? The great and illuminated Prophet *Moses* did endeavour to wean (as it were) the Children of *Israel* from eating of Flesh in their forty years Journey in the Wilderness, and gave them Laws to distinguish between the *Clean* and *Unclean Creatures*, but you could never read of any Laws forbidding the use of *green Herbs*. Now the best Ingredients to mix and eat with *Raw Sallets* are *Oyl*, *Salt*, *Vinegar*, *Verjuice*, *Oranges*, *&c.* These make them warm in the Stomach, and pleasant to the Taste; but you are not to use these Ingredients when you eat at the same time with them *Flesh*, *Butter* and *Cheese*; for so many Mixtures are not agreeable to Nature: Some love *Sugar* in their *Sallets*, which is better left out, if you eat *Flesh*, *&c.* with them; for *Sugar* does not well agree with *fat Meats*, nor with *Oyl*, except in way of *Medicine*.

As to *Boyling of Herbs* or *Sallets*, I shall give you an account of the best way of their Preparation, and how they shall be most conduceable to Health, which will appear by the Observation of these following things.

First, Your Herbs and Pulses must be *fresh gathered*; for if they be kept two or three dayes before they are used, or if they lie too close together,

gether, the pure Spirits, which are very tender in them, will be destroyed and exceedingly diminished, the evaporation of the Spirits make them dull and heavy, affording little or no Nourishment, and that none of the best.

Secondly, The Vessel or Pot in which such things are boyled ought to be *large*, that it may contain a good quantity of Water, for Water is an Element so friendly and clean, that it helps to preserve the *Spirituous Parts* and *Balsamick Body*, and to digest the gross phlegmatick Substance; it is the Sweetner, Preserver and Purifier of all things.

Thirdly, You should have a *quick Fire*, and are not to put in your Herbs into the Pot until the Water *boyl*, and then increase your Fire, not suffering it to stand too long before your Pot boyl again; when that is done, let there be no Intermissions in the boyling; for there is nothing that does more *deaden* and *flat* the Spirits, especially in green Herbs, than slack Fires and such Intermissions.

Fourthly, So soon as your Pot or Vessel boyls, then you should presently *uncover* it, that these Sulpherous Fumes and Vapours may evaporate, which are awakened, and forced into the Food by the Fire, and also that the fresh and friendly Influences of the Air may have its free egress and regress, for the Air is the essential Life of the Spirit; No Food can be well prepared, if the Vessel be covered.

Fifthly,

Fifthly, Your Herbs and Pulse should not be *over-boyled*, for then the *spirituous parts* and *balsamick body* will instantly evaporate, and your Food will become flat and heavy, losing its pure natural Colour, Smell and Taste, and is nothing so pleasant and wholsom; it were better that it be *under* than *over* done, because of the tenderness of the green Herbs.

If these fore-mentioned Rules in boyling be not observed, then such Food will lose its proper Vertue and lively Tincture, and will afford but a very dull, thick and gross Nourishment, and begets *bad Blood*, and many other ill Effects; but if they be thus prepared, you may the more boldly venture on eating of Flesh with them, for they will purge and cleanse the Stomach, and help the digestive faculty to concoct that Food, which appears more difficult to be digested.

Of *Colworts*, *Cabbage* and *Colly-flowers*.

Colworts are the best of the three, being of a more lively, opening and cleansing Nature and operation than the other two, because they grow open, so that the Air, with the Sun, has its free Influences upon them; and this is also the Reason that they look of a greener and fresher Colour than many other *Vegitables*; they are also more wholsom: If you boyl green fresh Colworts, and keep them till next day, and do the like with a *Cabbage*, keeping it likewise till the

next day, your Cabbage ſhall ſmell more groſs and fulſomer than your Colworts; Alſo the Juice of green Colworts is of a thiner Subſtance, and more penetrating than that of Cabbages; Cabbages are ſo cloſe compacted, that the Air cannot penetrate them, neither can the Sun have ſo free and powerful Influences upon them as on Colworts, ſo that they become of a groſſer thicker Subſtance, fuller of Phlegm and groſs Juices, and more ſubject to Putrifaction; for the Air is the true Life of the Spirit in all *Vegitables*: By this and the *Saline* Quality in the Earth, they are preſerved in their greenneſs and freſhneſs; but that which is earthed up and hid from the Air, cannot be ſo wholſom, and is more fading; where the *Saline* Power is ſtrong, the Vegitables are alſo lively and ſtrong: For Example, lay a heap of Dung in the Field, and let it lie a Week in the Rain, and then move it, and leave no Dung on that place, and you ſhall preſently ſee that the Graſs in that place where it did lie, will be ſtrong, and of a deep green freſh Colour, far beyond the Graſs in the place where the Dung was ſpread, and the Reaſon is very apparent, for the Rain did waſh a ſalt oily kind of Liquor into the Earth: The ſame Reaſon will hold in other things, as in your low Grounds, that lie between Hills and River-ſides, which are more fruitful than other Fields, becauſe the Rain does waſh a certain *Fat* and *Saline* Quality from the Hills, which drains down to

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the lower Grounds and Valleys; also the Rivers sometimes over-flowing their Banks, and reaching the adjacent Grounds, do leave (when the Water retires back) a certain *fat saline* Quality behind, which makes it more *fruitful* than otherwise it would be.

Colliflowers are somewhat of the Nature of Cabbage, only they are a little *sweeter*, they afford but very gross Nourishment to the Body; they generate abundance of windy and flatulent Humours, and send a great many Fumes up to the Head, our Soil commonly is not *Rich* enough for them; they are more forced by Art and Dung, than they grow naturally; they being a Phlegmatick kind of Food, are rather more subject to Putrifaction than Cabbage, yet both the one and the other should be eaten very sparingly: But as for fresh green Colworts, they may be eat liberally, especially by those that eat fat Flesh plentifully.

Of ROOTS.

Turnips are a Root of a very innocent and mild Nature, it has several good Properties, it removes Obstructions which lie in the Passages, makes the Belly *soluble*, and mightily helps Concoction by its moist and slippery kind of Quality; one may eat plentifully of this with a great deal of safety; but of *Flesh* sparingly, as most Nations do (*England* excepted) in *France*,

Spain and *Portugal*, and other Countries *a pound* of Fleſh, with Herbs and Roots, will make a Dinner for *four* or *five* People: But an *Engliſh* man will eat at one Meal a Pound or two of *fat Fleſh*, and ſcarcely a bit of Bread with it; there are but too many in this Nation that follow this dangerous and noxious cuſtom.

Turnips being a very good and wholſom Root, I recommend them to every Bodies uſe, eſpecially to thoſe that eat *Fleſh* plentifully: I confeſs when they are eaten by themſelves, they afford but weak Nouriſhment, and are a Phlegmatick kind of Food; you muſt have a care what Ground you ſow them in, for all ſorts of Ground will not bear good *Turnips*; Doctors ſay, that they are a Phyſical Root, and an Antidote and Remedy againſt Conſumptions, and ſeveral other Diſeaſes; but I know no ſuch *Vertue* in them, yet they are good for weak Stomachs, being eaſie of Concoction; for alwayes weak Heats ſhould have a portionate quantity of Food. And I cannot think, as ſome imagin, that they are ſo proper for languiſhing Diſeaſes, becauſe they are of a *watry cold* Nature in themſelves, and do breed but unfirm Nouriſhment; beſides, they ſeldom come to Maturity until the declining part of the Year, viz. *September* and *October*, &c. at which time the central heat of the Earth being weak, all its Productions are alſo weak, and endowed with groſs phlegmy and cold Juices; for the Sun being

ing in its Declension, brings all things under the like Circumstance: Therefore all things, *viz.* Herbs and Roots which are brought forth in this Season, are of a fainty and weak Nature, neither are they so good for *Food* or *Physick*; besides *Roots* are not so good in cold Countries, as *Fruits* and *Herbs* are, being generally more cold and earthy, because they want the friendly Influences of the Sun and Air: Therefore *Roots* have not that pleasant fragrant Smell and Taste, which *Herbs*, *Fruits*, &c. have. But *Turnips*, *Potatoes*, &c. that grow almost in the top and surface of the Earth, are better than other Roots, and more familiar to our Natures than such as grow deeper in the Ground, because they participate more of the Influences both of the Air and Sun than the other; when they are boyled in good Water, and eaten with Butter, Salt and Bread, they are good food both for the Sick and the Healthy.

The *Carrot* is a Root next in Goodness and Vertue to this, the best sort of them are those which are of the deepest *Red Colour*; when they are eaten in their proper season, they are a pleasant wholsom Root, which is from the Moneth of *July* to the Moneth of *December*, or there-abouts; after that time they are not so wholsom, especially those that are taken out of the Ground and kept all the Winter and Spring. This Root being eaten presently after it is pulled up out of the Ground, and when it is well ordered,

dered, is not much inferiour to *Turnips*, they being of an opening and cleansing Nature, easie of Concoction, and may with safety be eaten plentifully either without or with Flesh. The Colour of *Carrots* do declare that there is an excellent Vertue in them.

Next to this is a *Parsnip*, which is a good hearty Root, yet not so good a Friend to Nature as the other two; for they are harder of Concoction, and being eaten, are much apter to create Obstructions in the Stomach, and breed a grosser kind of Nourishment, and consequently a thicker and grosser Blood: It is not good to keep this Root above a day or two before 'tis used, for then they'l prove dull upon the Pallat, strong in their taste and smell, heavy and hard of Digestion, and this proceeds from the evaporation of the *spirituous parts*, as well before as in their preparation; for the Spirit is the Life of the oily body, and the oily body is the House of the Spirit, and the one cannot subsist without the other; the eating of them immediately after they are plucked up out of the Ground, must then be the fittest time.

That

That the *Fruits*, *Herbs* and *Grains* which our *own Climate* produceth, are more Natural and Proper to maintain Strength and preserve Health than those that come from other Countries, especially from hot.

Every Country and Climate does by Gods divine Appointment and good Providence, bring forth such *Herbs*, *Fruits* and *Grains*, as are proper and most agreeable to the Constitutions of the People born in that place, both for *Food* and *Physick*, as the Lord in the beginning did tell *Adam*, *That every green Herb and Seed should be for Food.* Do we not see that those that are born and bred in *Spain* or *Italy*, and they that dwell in *Turkey* do differ much from us, both in their *Complexions*, *Manners*, and also in their *Customs*, every Country differing from another in their distinct *Inclinations* and *Fashions*, according to the Nature of that place, and the Elevation of the *Pole* they are under? And as each Country has distinct *Languages*, which cannot be understood by People born in other *Climates*; so have they likewise different Constitutions, Inclinations and Complexions, their *Herbs*, *Fruits* and *Grains* differing in their Quality and Operation: These great differences both of Languages,

guages, and of all other things that is between each Country, is not caused by the Sea, which divides each Country from another, but from the differences of places; for every Hundred Miles through the whole Universe the People differ, and their Speech; so that if a man travel five Hundred Miles, he shall not be capable to understand one Word of an hundred; Do we not see this in our *own Country*, where those that live in the *North*, cannot understand those of the *West*, which is caused from the differing Elevations of the *Pole* and Influences of the Sun, with concurring *Constellations*, which also causes all other things to differ both in their Natures and Operations; for this Reason one place is more famous than another, in respect of divers things; and if our own Country do vary and differ so much in the compass of three or four hundred Miles, what do those remote parts that are distant from us many Thousand Miles, as the *East* and *West-Indies*? The People of those places in all particulars do much differ from us in their *Complexions*, *Constitutions*, *Religions*, *Inclinations*, *Governments*, *Shapes* and *Languages*; their *Animals*, such as their *Beasts*, *Birds*, *Fishes*, &c. are all of them of a *different Nature*, *Shape* and *Form* from ours; so also are their *Herbs*, *Fruits* and *Grains*, both those that are proper for *Food*, and also for *Physick*: Do not the *Northen cold Climates* give all the beasts of the Field hardy Constitutions and Natures, and warm Cloathing? From whence

whence comes your brave thick Furs? Do not the Creatures in cold Countries produce them? And do not the *Sheep* in cold Climates afford abundance of strong Wool? Whereas the *Sheep* in hot Countries produce but a little Wool, and that which is very *fine*; and many of their Creatures have hardly any *Wool* or *Hair* on them. The wonderful and wise Creator hath endued every Country and Climate with such a permanent Nature, even in the beginning, as brings forth *Herbs*, *Fruits* and *Grains*, which are proper and most agreeable to the Natures and Constitutions of the People born in that place. And as the cold Countries produce abundance of Cloth and Furs; so on the contrary, hot *Climates* afford Silks and fine Calicoes, and the like, which are not proper nor useful for us, neither are ours for them: How contrary to Reason and Nature it is for men in *cold Countries* to cloath themselves with *Silk* and *fine Calico*? and so on the contrary, for those in *hot Countries* to cloath themselves with our strong thick *Wollen Cloth* and *Furs*? But mens Health is not so much endangered by outward Garments, as by too great an Indulgence of Nature in the use of Meats and Drinks, the one being *External*, and the other *Internal*.

It is known by Experience, that the mixing of the *East* and *West-Indian* and *Spanish* Fruits, with our Food and Drinks, have encreased Diseases, and made the People more sickly than in

former Ages, with many new Distempers, which had not any existance amongst us; for most or all those things that are brought from those *Countries* are not proper for Food, and are also endued with contrary Natures to the *Fruits* and *Grains* our *own Country* produceth, as all sorts of *Spices*, *Nutmegs*, *Cloves*, *Mace*, *Cinnamon*, *Pepper* and *Ginger*, they are all extream *hot* and *dry*, and are not proper to be used, but in a Physical way; and indeed we do not need them in that way neither; for we have *Herbs* and *Roots* that grow in our own *Climate* more proper for that use, though the *Physicians* have been as willing to deceive the People, as the *Merchants*, by telling them the many excellent Vertues contained in them: Yet it cannot be denyed but that those Spices are Excellent in their Nature and Operation, though not proper for our Constitutions, nor to be mixed amongst our Food and Drinks; for that Food in which such things are mixed, does by degrees destroy the *Natural Heat* of the Stomach, drying up the *Radical Moisture*, and those cool Vapours which would otherwise refresh the whole Body, keeping of it pleasant, making the Spirits brisk and full of Life; this pleasant Quality is destroyed by eating and drinking such things in which *Spices*, *Sugars* and *Spanish Fruits* are mixed; it makes the *Blood* also of a hot, sharp, keen Quality, and causes thick hot *Fumes* to ascend into the Head, making the Head, Hands and Feet, and

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all the exernal parts to glow with an unnatural Heat; it deadens and dulls the action of the Stomach, and takes away the sharpness of the Appetite; this may be known to every one, if they would observe the operation of such things; for they are unequal in their parts, the Heat bearing a predominancy in them, they do by *Similes* cause all sorts of Foods and Drinks, with which they are mixed, to become like themselves, viz. *Unequal*, if great care be not taken: And the worst of all is, after our Stomachs are accustomed to such things, we cannot be well satisfied without them, for they are in some degree like *Wine*; whereof if a man drink frequently, he cannot without a great deal of Trouble, and some Hazard as to his Health, refrain from it; the like is true in drinking of *Brandy* and taking of *Tobacco*, which Customs are far more dangerous than the former: For every sort of Food and Drink in which Nature is in its Properties *Unequal*, does powerfully stir up and beget its likeness in the Stomach, and causeth Nature to be unequal in her Operations; For no sorts of *Meats* and *Drinks* do more destroy the Health and Welfare of Nature, than those that contain too much Nourishment, and whose predominant Quality is too hot, which generally is the Effects of all such *Foods* and *Drinks*, in which the above-mentioned Ingredients are mixed.

When I consider the strange and unnatural mixture, and the variety of Meats and Drinks that

that are too commonly used, I cannot admire the Unhealthiness of our Age: And certainly if this Nation do continue and encrease their eating and drinking the improper *Fruits*, *Spices*, *Wines*, and other things that are the Products and Growths of other Countries, as has been done for these forty or fifty Years last past, we shall be corrupted in our *Rudixes*, as too many are already; all those things being now commonly used which have greatly encouraged other Nations to make such Quantities of them, as that they are become so *Cheap*, that it is scarcely worth the Merchants while to bring them over; for where there was one pound of *Sugar* spent forty or fifty Years ago, now there is a Thousand; and where there was then one quart of *Wine* drunk, there is now *Ten Thousand*.

The use of *Tobbacco* and *Brandy* a hundred years since was hardly known; nay, the use of our *Ale* and *Beer* has hardly been above two hundred years, which now we account most Natural; there is some-what may be said against *Beer*, but because it is made of our own Grain, I shall not say any thing here of its Nature or operation, having treated of it in another place. Great hath been the Increase of those Forreign Ingredients of late years, insomuch that they are esteemed good to be mixed amongst common Food and Drinks, as also to be taken *Physically*; for you may hear many say, that *Tobacco* is good

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to prevent *Fumes* and *Vapours* from flying into the Head, and so make it their constant practice to take it. Now if this had any such operation as they say, the constant use of it would destroy its Vertues; the same may be alledged of *Brandy*, *Wine*, *Spices*, *&c.* It is to be noted and pitied that Aged People do not only eat and drink such things as are hurtful, but they mix *Spices*, *Sugars* and *Fruits* amongst all their *Childrens Food*, and between whiles give them them *Wine* and *strong Drink*, which must be very Injurious to their Health; for all Children are tender, both as to their Spirits and Bodies; and because they are growing, their Nature requires great store of moisture, which can be no otherways maintained but by a simple and mean Food and Drink: If you mix their Food with *Sugars*, *Wines*, *Spices*, and *Spanish Fruits*, they will certainly over-heat the Body, stop the Pores, dry up the Radical Moisture, hinder the pure moist Vapours of the Air that they cannot penetrate the Body: These destroy the Stomach, blunt the edge of Appetite, contracting the Vessels of their *Stomachs*, making them *lean* or *Consumptive*, and in others breed abundance of *gross Phlegmatick Humors*, all according to the Nature of each Child's Constitution: It causeth likewise all their external parts to burn and glow with unnatural Heat, generating many Windy and Watery Diseases and Evil Juices in their Joynts: All these Maladies are much augmented by other indulgent

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ways Women use towards their Children, as keeping them *over-warm*, especially at night, and feeding of them *too often* and *too plentifully*, insomuch that their Stomachs are always fouled and furred with gross and phlegmy matter, their Food being *too much in Quantity* and *too rich in Quality*, which makes the Children uneasie, apt to cry, and froward, and puts their Nurses to abundance of trouble, which would be in a great measure prevented, if *Temperance* was observed, and *Women* would be content to give their Children that kind of Food that were *proper* for their Ages and Constitutions, and which does grow under and by the Vertue of our own Constellations; for every *Country* or *Climate* does furnish the *Natives* thereof with all things, both for *Food* and *Physick* proper to preserve Nature, having more agreement and unity with our Constitutions. Is there any sort of thing brought from the *West* or *East-Indies*, from *Spain* or any other Country, that is to be compared to our *Bread*, *Cheese* or *Butter*? Have we not a great multitude of excellent *Herbs* and *Roots*, which make good wholsom Food? And have we not also excellent *Water*, which is not only the best of Drinks of it self, but by the help of our *own Grains* and *Fruits*, makes various sorts of Drinks as strong as *Wine*? And do we not make excellent Drink of *Apples*, more proper for our Bodies, and more suitable to our Nature than any of the *Spanish Wines*? What is it that English People want,

want, either for the Belly or the Back, if *Wantonness* or *Superfluity* was set aside? Are not all the sorts of Food that are of our *own Growth* more suitable and friendly to our Natures, than those that come from other Countries? Are not those that live in the most Remote parts of *England*, and far from *Cities* and *Sea-Ports*, where *Money* is scarce, and such things dear, that the common People cannot buy them, most healthful and freest from Diseases? But now these *Out-landish Ingredients* begin to be so much admired, that the *good Dame, viz.* the *Farmers Wife* will sell her *Eggs, Butter, Cheese* and *Wheat* to buy *Sugar, Spice* and *Tobacco*, which stand them in no stead, only to increase *Intemperance* and *Distempers*. The very *Plough-men* and *Shepherds* defile their most pleasant Air with the fulsom Fumes of *Tobacco*. Likewise, the common use of these things have made way for varions *Trades* and *Imployments*, so that a great part of the People are imployed to bring them over, and to distribute them here; so that there is small hopes of leaving off these Superfluities; they are become as it were Essential to the Nature of the Users; but the chief Happiness of English People is, that their own Country does abound with all things that are needful for the support and preservation of Nature, and that every one is left to his free choice. Therefore a Wise Man may in the midst of those various *Superfluities* live soberly and temperately to his own comfort, and the praise of his Creator.

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2. It is to be obſerved, that moſt of the *Fruits* and *Spices* that come from thoſe hot Countries are not only diſagreeable to our Natures, but even the Natives of thoſe places do very moderately and ſparingly uſe them, eſteeming them not fit to mix with their common Food; the ſame is likewiſe true of their Moderation in the uſe of *Wines*; for they do not drink it as we do in that abundance, but ſparingly, and mixed with *Water*; beſides, the frequent uſe of the fore-mentioned Ingredients do make Engliſh men *too Effeminate*, and do in no wiſe agree with their Conſtitutions; for cold Countries do make hardy, ſtrong and *Martial* People, as alſo Food of that Nature does by its ſimile maintain and preſerve the Health both of the Body and Mind, far beyond what is brought from thoſe hot Climates. But if the Natives of thoſe Countries ſhould eat and drink thoſe *Spices* and *Wines* in that Quantity as we do, it would as it were deſtroy the very *Radix of Health*, which is one main cauſe why our *Engliſh* are ſo unhealthy when they travel and live in ſuch hot Countries; for they continuing the ſame Intemperances which they accuſtom'd themſelves unto in their own Countries (which thoſe places will not admit of) their Bodies and Natures do much alter and change, when they alter the Climate; and not only our *Bodies*, but alſo our *Diſpoſitions* and *Inclinations* are thereby much changed. Therefore all People ought ſtrictly to obſerve ſuch degrees of *Temperance* in ſuch places,

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as are most suitable and profitable to preserve Health; for not only all sorts of their *Fruits* and *food*, but their *drinks* also do much differ from ours, the predominant Quality whereof standing chiefly in the Nature of *Sol* and *Venus*; and if such *Fruits & Wines* be not taken *sparingly*, they will quickly awaken their Centers and Natures in the Body, & cause the pure subtle Spirits to evaporate, as most do find after drinking plentifully of *Wine* or *Strong Drink*, and eating Food in which those *Rich Fruits* are compounded, how indispos'd will Nature be? how heavy and dull the senses, and as it were stupified? And this is caused not only by overcharging of Nature with the Quantity, but with the Quality also of the Food, which do so violently open the *Solar* and *Venerial* Properties of the Body by a sympathetical operation, and does evaporate the pure Spirits, and consumes the sweet Oyl, whence the pleasant Life burns; after such Intemperance in eating and drinking, you find great alterations in the state of your Body. Some think, *That the stronger the Liquor, and the Richer their Food is, the more Vertue and strength is in it*; but the contrary is too apparent; for nothing is more hurtful to Nature than that which contains much Nourishment; for this cause many People are out of order, their natural strength decaying by degrees, and occasioning many Diseases to reign, which had no beeing in former Ages, when the use of such things were not known. In remote parts, where

such *Fruits* and *Wines* cannot be procured, they are happily freed from many grievous Distempers, with which we are afflicted. But all that I can say will not convince such as are *Wise in their own Conceits*, nor prevent them from boyling two Quarts of Ale to one, with good store of Oatmeal and Spice, and then sweetening it well with Sugar, give two or three Quarts a day hot to Child-bed-Women.

Of *Fish*.

Fish generally are cold and moist, of them some are easie, others hard of Digestion; The frequent and plentiful eating of this begets Phlegm, and a kind of cold moist matter in the Body; likewise we are to account some of them unclean and unwholsom, others clean and wholsom, the first sort are such that are bred in muddy stinking Waters, as *Ponds*, &c. where the Water has no motion, or in *Rivers* which receive the Excrements of Cities or Towns, such *Fish* produce bad Nourishment, corrupt the Blood, and cause Obstructions, Scabs, Leporous Diseases, &c. If People were sensible of the hurt they do, they would no more eat them, than they would *Frogs*, *Snales*, yea, *Snakes*, for they all have one and the same Original, and are generated from a like matter; These Creatures, or rather Vermin (for so I may call them) are produced from Putrifaction, gross and unclean matter,

matter, and would be abominable to Humane Nature, if they were known to be such; besides the Diseases they cause, they also defile the Spirits by awakening their Similes, they prove frequently to be of Ill Consequence both to the Body and Mind. These *Fish* that have no Scales are unclean, and the Nourishment they afford are of a moist and slimy Nature; but on the contrary, those that have both Scales and Fins, are wholsomer, and are of a dryer Substance, and easier of Concoction; those that are bred in clear gravelly running Waters and Rivers, are sweet, pleasant and wholsom, if taken in their proper Seasons.

Both the Seller and Buyer of *Fishes* are guilty of a great mistake about them, the Fisher-man does commonly let them dye of themselves, or by throwing one upon another, causes one rather to suffocate another; this way does a great deal of harm to the *Fish*, as well as to other Creatures, viz. *Cows*, *Sheep*, &c. But the better way is to give them a wound so soon as you take them out of their proper Element, rather than to suffocate them; for by this, the pure *Essential Spirits* and *Balsamick Body* suffers Violence. There is a custom among some to keep Fish alive until they have a mind to eat them; this is chiefly practised amongst the *Dutch*: Though it be a very good Custom, yet a great many commit Errors in this particular, for they are oft-times kept in a small quantity

of thick ſtanding Water, until they languiſh and grow weak, fainty and poor: But if you have a mind to keep them, let them be put where there is plenty of good Water; Do not put any great quantity together, neither keep them too long before you uſe them.

CHAP. VIII.

Of the Miſchief of *Variety* of *Meats* and *Drinks*, and the Inconveniencies of *Improper Mixtures*; and on the other ſide, what *Foods* are fit to be *Compounded*.

THE mixture of ſeveral things of *diſagreeing* Natures, is common in this wanton Age to moſt ſorts of *People*, except ſuch as are conſtrained through pure *Neceſſity* to live on ſimple Meats and Drinks; but in this adding of divers ſorts of Food together, ſo as to render them *Wholſom*, or not very *Prejudicial* to the Health, there is required a greater *Underſtanding* than ordinary *Houſe-wives* are endued with, or indeed the beſt *Cooks*; for their buſineſs is to gratifie the Extravagant *Fancies* and Liquoriſh *Pallats* of thoſe they belong to, rather than to ſtudy to prepare what is agreeable to Nature.

For

For when you *mix* two, three, or four things together, if the predominant Quality in *each* be of contrary Natures, then such Food will produce *a disagreeing Nourishment* in the Stomach, whence must arise an inward *Strife* and *Contention* for mastery, so that oft-times the pure Vertues and Spirits suffer violence, and become suffocated. This is manifest in all sorts of Herbs, Woods, Earths and Drugs, which *Dyers* and *Painters* use, *two* of which being mixt, produce a *third* of a kind and nature contrary to *both*; and if you add a *third* Ingredient of a Nature contrary to those *two*, it will become a *fourth* Species: The same thing happens in *Eatables*, as you *alter the Taste* of any simple Food by adding one or more Ingredients; So you *vary its Nature*, so that it becomes not only of *another Taste*, but a quite *different Operation*; for this cause there ought to be great Caution and Discretion used in *Mixing* of Food, or else you bring all into *Confusion*: We ought to understand the Nature of each Ingredient, and what *Juices* and *Nourishment*, two or more things conjoyned, will produce; for each particular makes some Variation, either for the *better* or the *worse*; for all *Tasts* in Food have the very same Original as *Colours*, and *Cooks* ought to be as skilful as *Painters* in their Mixtures, which if well observed, most People would be free from desiring such Compounded Dishes, most men through ignorance of the Nature and Operation of things, imagining

imagining that the *more* both *mean* and *rich Ingredients* are mixed together, the *greater* and *better* the Nouriſhment; The contrary whereof is true, for ſuch things do generally produce a Nouriſhment of a contrary Nature to moſt of the Ingredients, as is evident in *Painting*; for Example, take *Indigo*, *Ultramarine*, or any *Blew*, and mix it with *White*, and it makes a *Skie* to what degree you pleaſe; but then put a third, *viz.* mix a *Pink* Colour, and it makes a *Green*, which is a fourth Colour of a contrary Nature to both the firſt, ſecond and third; alſo mix *Verdigreaſe* and *Pink*, and it makes a *Green*; take *Lake* and *Ultramarine*, and it gives a deep *Purple*; mix *Lake* and *White* together and you have a *Pink* Colour; and if you would have the deepeſt *Black*, take the *whiteſt Ivory* you can get, and burn it, and the *Aſhes* will perform your deſire; ſo likewiſe *Copporas*, *Gauls* and *Logwood* dye a *Black*, though none of them are ſo.

Furthermore, it is to be noted, that there are but *Seven* perfect *Colours* in the World, which have their Original from the *ſeven Conſtellations*, viz. *Black*, *Red*, *Yellow*, *Blew*, *Lake*, *Green* and *White*, each of which does contain the true Nature of all the ſeven; but that Quality that predominates denominates the Colour, and all the other lie as it were *hid* or *captivated*; but when another or contrary Colour is mixt or incorporated therewith, then both thoſe Colours loſe their right in Nature, and through an inward

ward strife and contention, there is a *Third* awakened, which before the mixture lay hid and captivated, and this *third* is of a contrary Nature to *both* the first; and so you may by continual Additions of other Colours, alter it into a fourth, a fifth, a sixth, and so on; for from an apt Commixture of these seven Colours, an ingenious Artist in Painting can imitate and represent the Colours of *all things* in the whole Universe: The like is to be understood of *Tastes* and the nature of *Food*, mixing of two things of contrary Qualities, produces a *third Juice* different from each of them; and if you add a third Ingredient, that is in nature contrary to both the first, it will awaken another Nature, which lay hid or captivated; and so there arises a *fourth thing*, and this it performs by *Simile*, making that property in Nature strong which was weak, & causing that to become *manifest*, that before did disappear. As in the before-mentioned Instance of mixing *Blew* and *White* that produces a *Sky-colour*, which is one degree of Variation; but then mix *Pink-colour* with these two, and it makes a *Green*, which is quite contrary to both the first and second: Now before the *Pink* was so added, this same *Green* was essentially in both the Colours, but not manifest till the *Pink* captivated both the first and second, and made them disappear, and so brought to manifestation that Colour which before lay dormant. So great is the Power of Nature of altering, changing, and

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as it were new-making, where things of contrary Qualities are intermixt, and this is as ſtrongly and really (though perhaps not altogether ſo *viſibly*) in *Foods* as in *Colours*.

Hence the Wiſe men in all Ages have chiefly commended *Simple* Meats and Drinks, for they knew ſomewhat of the ſecret Powers and Operations of Nature, and were ſenſible that there were but very few that had underſtanding rightly to compound Diverſities of Proviſions; this muſt be reckoned one of the principal Reaſons why People lived ſo *long* of Old in perfect Health, becauſe they uſed *ſimple* and *innosent* Meats and Drinks. But in our dayes there are but few that in their whole Lives do know the particular Operation of any one ſort of Food, for they will not content themſelves without *various things* mixed together, many of which being of diſagreeing Natures, are attended with very evil Conſequences: And eſpecially (with grief, ſhame and pity I ſpeak it) there are ſcarce *any People* in the World more guilty of Gluttony and improper mixtures of Food than the *Engliſh* Nation, who likewiſe are more guilty herein of *late* Years than ever heretofore; for they have not only a great number of various ſorts of Food in their own Country (which are moſt agreeable to the Conſtitutions of the Inhabitants) but vaſt quantities of *Fruits* and *Spices*, *Liquors*, &c. that are brought from other Countries and the remote Regions of the World, which ſerve only

only to gratifie *wanton* and *liquorish* Pallates, and promote *Gluttony* and *Excess*.

And here I shall nominate some sorts of Food *which commonly are eaten, as* Examples, *to demonstrate with how* improper *Ingredients, the same are Compounded, insomuch that Nature doth abominate them.*

1. Observe the composition of *Cakes*, which are frequently eaten, and given especially to Children as *Food*; In them there are commonly *Flour*, *Butter*, *Eggs*, *Milk*, *Fruit*, *Spice*, *Sugar*, *Sack*, *Rose-Water* and *Sweet-Meats*, as *Citron*, or the like; Now here are *Ten Ingredients*, which are of so many several Natures and Operations, but being intermixt all in *one Mass*, the simple and natural Vertues of all and each of them are destroyed, and changed into another Nature; so that the predominant Quality of each of them suffers Violence, and loseth its natural Power, and there becomes a *Confusion*, and the simple Taste of each thing is so intermingled and adulterated, that the Pallat cannot distinguish one from another, and the *whole* proves *ungrateful* to the Stomach, as appears in that. Should any Person be confined to such *Cakes* only, and make them his *constant food* but for two or three Weeks; Nature would grow sick and out of order, and the Stomach and Pallat would *nauseate* and *abominate* them; and any *two* of the said Ingredients

make *far better* and *wholsomer Food*: For how long may a man live with *Bread* and *Milk* before Nature becomes weary? divers have scarce used any other Diet for many Years together: So likewise *Bread* and *Butter*, *Bread* and *Eggs*, *Bread* and *Fruit*, *Bread* and *Sack*, or other *Wine*, is very good Food, and a man may use any of them a long time without nauseating Nature. So that you see here, that *Ten* rich Ingredients mixed together do not make so good, wholsom or natural Food, as *One* or *Two* of them; for if two things be mixed together that bear a friendly Aspect to each other, such things make but a degree of Variation, and that for the *better*; for when the Ingredients are proper, and not too many, the inward or hidden Qualities in each thing are awakened and strengthened, so that such Food becomes more agreeable, and gives better satisfaction to Nature than any one sort of Food can do: As for Example; *Bread* and *Milk* have a *simile* with each other, therefore a man may live a long time with it before Nature be cloy'd; the like may be said of *Bread* and *Butter*, *Bread* and *Cheese*, &c.

2. In some other compounded Foods the case is far *worse*, for in *Cake* all the Ingredients have attained their full *Ripeness*, *Strength* and *Vertue*; But in other cases *raw*, *unripe* Fruits are compounded and made into Food, as *green Gooseberries* and *Sugar* in Tarts, &c. where the *Berries* and the *Sugar* being both Extreams, such Food cannot

not therefore afford a proper Nourishment; and if a man should be confined solely thereunto for a *Moneth*, his Nature would neither be sustained nor satisfied, because such immature *Fruits* are too Crude and Phlegmy, and the use of them was first brought in by *foolish Nice-pallated* People and *Gluttons*. For no sorts of *Fruits* nor *Grains* ought to be eaten till they have attained to some degree of *Maturity*, nor will they before afford any firm Nourishment, though they be never so artificially mixed with Spices, Sugars, &c.

3. It is no ways proper to mix *Fruits* that grow in *hot Climates*, as *Raisins*, *Currants* and *Sugars* with *Flesh* and *Fish*, as is done frequently in *Pies*, *Sawces*, and other sorts of Food; for the same disagreeing in their *Radixes*, generally prove of ill Consequence to Health, and nothing is so good, so pleasant, and so wholsom to be boyled and eaten with *Flesh* as our own Country *Herbs* and *Roots*: And it is also to be noted, That all *Forreign Fruits* are more agreeable when mixt with our *Fruits*, than with our *Flesh*, though we have little or no need of them with either.

4. It is an ill Custom amongst many to compound Food by mixing *unprepared* things with such as are *already prepared*; as for Example in in those they call *Bread-Puddings*: Now *Bread*, when 'tis well baked, and other Circumstances performed to it, as they ought to be, is then prepared to its highest degree of use and excel-

lency, being the most friendly Food that ever was invented, and whatsoever preparation or alteration it passes through afterwards, causeth a sick faintiness to attend it; for in its first preparation or digestion its crude phlegmy gross parts were destroyed, and the gross Body open'd, by which the pure spirituous parts and balsamick Vertues become more volatile; so if *Bread* be put to a second preparation, or goes through another digestion, the essential Vertues thereof are as it were totally destroyed, and all such Food has a fainty or sickish Taste and Smell, and if a man should but for a small space be confined thereunto, his Stomach and Nature would quickly grow weary and abominate it; (only those that do frequently use such Unnatural Preparations, do in some degree hide the fainty Quality by various mixtures) The very same is to be understood in *all kinds* of *Food*. For would any man willingly eat of Meat that is once *boyled* or *roasted*, and let be cold, and afterwards boyled or roasted *again*? or mix such Flesh with raw, and so prepare them together?

5. This is further manifest by all *Broths* and *Pottages* that stand to be cold, and are *heat again*; When first made they are full of Life and Spirits, of a pleasant Smell and a brisk Taste, grateful to the Stomach, and easie of Concoction, but when they have been at the Fire the second time, the spirituous Qualities that in the first preparation were set at liberty, and rendred Volatile, are evaporated,

evaporated, and they become of a *strong dull Taste* and *Smell*. For all sorts of *Food* over-prepared, or twice prepared, are hurtful: for this cause *Water-Pap* that is made of *Bread* is not an wholsom Food, and no way proper for *sick* People or *Children*; and so much the worse, when it is made *fulsom* and *strong* by the various Ingredients they add to it; The same may be said of all *fermented Liquors*, as *Beer*, *Wine*, &c. if they be committed to the fire, they become of a dull flat heavy Nature, void of Spirit and Life; or if such be put into food, and that same food afterwards prepared by fire, then also they lose all their pure Vertues, and there does only remain the strong original Quality, which is a *Death* rather than *Life*. This should be well noted by all *House-wives*, and by *Nurses* especially amongst sick People, and not make them as much Posset-drink or Broth as will serve them twenty four Hours, and when occasion is, heat it again and again, thereby destroying all its pure spirituous Parts and Vertues, till it becomes as *sick* and *fainty* as those that are to eat and drink it; for such things are burthensom to a well-Stomach, and what then must they be to such as are sick and out of order, whose Spirits are few, and those weak and languishing?

6. There is another Trick of Nurses, which even the learned do often advise, *viz.* when People are sick, to boyl their Drink with a Crust of Bread in't. Now both these have been pre-

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pared before, even to the higheſt degree; ſo that by this boyling them together again, as well the *Drink* as the *Bread* loſe their Vertues, and the Drink becomes as flat and dull as *Pond-Water* in a hot Summer day; and then the *Wiſe Nurſe* adds a luſty Quantity of *Sugar* to hide its groſs dull fulſom Taſte, which renders it ſtill duller and heavier on the weak Stomach of the ſick. Now all ſuch Drinks are *nauſeous* to Nature even in times of Health, ſo that if a well man ſhould drink conſtantly of ſuch *Parboyled dulcified ſtuff*, it would diſturb Nature, and ſend dulling Fumes into the Head, deſtroy his Appetite, and cauſe an unpleaſant heat in his Stomach, with a *clammy Droughtineſs*, nor would it give Nature any ſatisfaction; And if its effects be ſuch on the *ſound*, what miſchief muſt it needs do thoſe that are already *Diſeaſed?* If a *ſottiſh Ignorance* did not poſſeſs many of them that paſs in the World for *Learned men*, *great Rabbies* and *profound Doctors*, they would certainly never act ſo contrary to Reaſon and Nature as they do: Nor do I know any Reaſon why good *Ale* or *Beer* ſhould be eſteemed *Raw*, as 'tis by moſt, even *Phyſitians* themſelves; has it not paſſed through ſeveral *Digeſtions*, as *boyling by Fire* and *Fermentation*, which are the higheſt Preparations it will admit of, ſo that neither Nature nor Art can advance it higher? for if ſuch Liquors be committed to the fire a ſecond time, the ſpirituous parts do either evaporate, or are ſuffocated; they are ſo pure

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and volatile, and stand so external, that they will not endure any violent Motion or harsh Fire to touch them, without manifest Injury; therefore all common *Beer* and *Ale* well brewed, and of a proper Age, being brisk and full of Life, is abundantly to be preferred before Drink again boyled, either by it self or with a crust of Bread.

This may some-what be illustrated even in *Common-Water*, which is crude in comparison of *Beer* and *Ale*, and has never passed through any Digestion to unlock its spirituous parts; yet if you take such Water from the *Spring*, and boyl it, 'twill open the crude Body, and cause the pure spirituous parts to become so volatile that they will evaporate, so that 'twill be good for little or nothing, if it be not used presently. If you would know whether this be true or, do but walk into the House of *Dame Experience*, Take *Common Water*, boyl it, put it into a good sweet Vessel or Barrel; then fill a like Barrel with *Water* from the same Spring *unboyled*, and keep them for further use, as Sea-fairing men do for their Voyages; then observe what follows, The Water that was *boyled* will *stink*, and *never be sweet again*; but the other, though it stink, or rather ferment (as some Water will do twice or thrice) yet it will become good and *sweet again* for all Uses. Again, if you *boyl Water* in *cold Weather* or *Frost*, it will afterwards freeze sooner and be colder than such as has not been boyled. Now there must be some Reason for this, which

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is no other, than that the *boyled Water* has loſt its inward ſpirituous or warming Nature, ſo that 'tis become more *Saturnine*, cold and earthy, whence the Air has the greater Influence upon it, and cauſeth a quicker Congelation :. So likewiſe it is to be obſerved, that if you boyl Water an hour, or any conſiderable time before you put in your *Fleſh*, *Herbs*, or what elſe you would dreſs in it, ſuch Food will not be ſo ſweet nor wholſom as what is put into the Veſſel as *ſoon as the Water boyls* ; or if you boyl Water an hour, and then let it ſtand till 'tis cold, and afterwards boyl any Food in it, it will give it a ſtrong fulſome Smell and Taſte, make it hard of Concoction, affording but a bad Nouriſhment. All which ſhews, the Fire has power to open the body of the *Water*, cauſing the ſpirituous parts to become volatile, and makes them capable of being evaporated on a ſecond boyling, much more than of *Beer*, *Ale*, *&c.*

7. There are many other *Improper Mixtures* that are common in time of Sickneſs as well as Health, as mixing ſeveral ſorts of *Syrups* with their Drink, and making up *Cordials* with *Syrups*, which Nature doth loath ; for no Syrups are ſo grateful to the Stomach as *White Sugar*, they being naturally of a *dull*, *heavy*, *flat Quality* ; they are a broken body, the pure ſpirituous parts are ſuffocated, and ſo have not that briskneſs on the Pallate and Stomach as Sugar. For though Syrups be made of White Sugar, yet they are nothing

nothing so good, being mixed with any Drink or Food, nor so grateful, as the same Sugar; for every time Sugar is melted down, the spirituous parts are *flattened*, and it cannot attain its proper natural Goodness, except it be cured again, and such an order observed as follows in *Refining*, for then there is a separation made, and it obtains a purer and finer Body, which is not done in *Syrups*; and therefore if in Health you drink them in *Beer* or *Wine*, the Stomach doth not so well like them, nor will they be so pleasant, especially if often drunk, much more nauseous must they needs be to the *sick*: And especially most burthensom to weak Natures are such *Syrups*, when mixt with improper Ingredients and Liquors, as with cold *distilled Waters* of various Herbs of disagreeing Natures, and then to add (as most do) that which they call *Epidemick Water*, which makes *a Cordial* sicker than the Patient that takes it. I would have any moderate Person consider and judge, whether a man in good Health can without great violence to his Stomach and disorder, sup off such *Cordials*, and other compounded *Slip-slops* as the Sick are forced continually to swallow down? And if so, what a deplorable condition are the Sick in, when most of the things both for *Food* and *Physick* that are ordered and prescribed by *Physicians* and *Apothecaries* are generally *nauseates* to Nature? So that when we would describe a *filthy abominable Taste*, we say it tastes like *Phy-*

sick, or like *a Medicine*. 'Tis enough in all Conscience to make a *well* Person *Heart-sick*, to be confined but two or three Weeks to the Circumstances a sick Body is subjected unto, by these *Men of Method*, and their *tutor'd Creatures* the Nurses: For,

First, he must have all his Drink *boyled* forsooth, with a Crust of *Bread* in it; This too he must drink as *hot* as may be endured, and *Mistress Nurse* for pure Laziness will make at *Once* as much fulsom *slip-slop* as will serve a *whole* Day and Night; and so the poor languishing Creature must take it *heated again* and *again*: Then *Gaffer Doctor* enjoyns him every two hours a quantity of his *sick Cordial*: And to compleat the Tragedy of his Martyrdom, there must be a rouzing *Fire* in the Room, though it be at Midsummer, the *Curtains* must be drawn *close*, and a Cloth before the *Windows*, so that there can scarce come the least *Breeze* of Wind or pure Air into the Room, whence the imprisoned Air therein becomes *sulpherous* and so *noxious*, that such Chambers send forth such strong fulsom Scents and Fumes as will disorder the most healthy, if they continue there but a while. These are some of the abominable (I had almost said *Murderous*) courses the poor *sick* are confined unto, which is much to be pitied, and deserves to be remedied-----And therefore though this Discourse may seem a *Digression*, I am confident the Judicious will pardon it.

8. Another

8. Another very improper Mixture, is, when People eat several sorts of *Flesh* and *Fish* at one and the same Meal; for these two Creatures are of different *Radixes*, therefore being eaten together make an unwholsom Nourishment in the Body of a contrary Nature to them both, especially when the various sorts of *Sawces* and *Ingredients* of that kind are intermingled. There are some foolish *Epicures* that stow so many various Kinds and Natures in their Paunches, as if they would eat up all the *fraight* of *Noahs Ark* at a Mouthful, and cannot Dine without as many different Ingredients as an Apothecary puts into the Composition of *Mithridate*, which is said to consist of about *Two Hundred*. But so far were the Wise Antients from this extravagant Gluttony and Uncleanness, that such of them as did admit the eating of clean *Flesh* and *Fish*, would not use the same *Vessels* is preparing the one, as they did with the other, but had *distinct Kettles* and *Platters* for each, to keep them apart.

9. There is another sort of Food much eaten by the *English*, and more than by any other Nation, viz. *Pyes*, which are many times compounded of *Ten* or *Twenty* several Ingredients, many of them of contrary *Natures* and *Radixes*, as first, there is the *finest Wheat-flour*, the *course* or *branny* part (which contains the most *opening*, *cleansing*, *digestive* faculty) being unhappily taken away, and so curiously separated, that the fine Flour thereby becomes of a stopping

gluttinating (or *gleny*) Nature: 2*dly*, There is good ſtore of *Butter* mixt with it; And 3*dly*, *Fleſh*, and ſeveral ſorts of *Spices* and *Spaniſh Fruits*, and many other things, which are all baked together, and there they boyl in the deadly ſulpherous Airs of the *Ovens*, without the Influences of pure Air, and without ſufficient Liquor to help the Digeſtion, or cleanſe and purifie the groſeneſs of ſuch things, but they lie ſuffocated in their own Juices, the Good and Evil all jumbled together, whence the *whole* becomes Naught; the Nouriſhment ſuch Food yield is neither proper nor wholſom; for the Inequality of the Ingredients have deſtroyed all the ſimple Vertues of each, ſo that there is *Confuſion* and *Diſcord* awakened, which in the Body irritate their Likeneſſes, and thence *Diſeaſes* and *Diſorders* follow.

Therefore the more Wiſe and Well-minded Perſons in all Ages, whoſe deſire was to know and fear the Lord, and aſſiſt his Hand-maid, *Nature*, have alwayes choſe the moſt *ſimple innocent Meats* and *Drinks*, knowing that ſuch had near Affinity to *Harmony*, and had not power to beget or excite any quality or property in Nature, but what was like themſelves, *Peaceable* and *Harmleſs*; for the nearer the Equality and Concord any ſort of Food or Drink is, the greater Power it has to preſerve the Body and Mind in the like ſweet Temper and Unity, which cuts off all Diſeaſes in the Bud, and prevents their very

very Seeds. For this cause *Water* throughout the World in Primitive Times, and in most Countries to this very day, has been, as is esteemed the best Drink, for that it gives to such as drink it a full satisfaction; Whereas all other sorts of Drinks, especially those that exceed in any particular quality, do leave some desire behind, after a man has drank them, to drink *more*, (though perhaps already he hath exceeded in Quantity) the very same is in superfluous Food, only men cannot eat so *long*, nor so *much* as they can drink, because Food is *heavy* and *hard* of Concoction, and requires time to digest; whereas Drink is *thin* and *spirituous*, and therefore it quickly makes separation, and finds many ways to pass away, which Food cannot do: Therefore over-charged *Meals* of sumptuous Food, do often prove more dangerous to the health of the Body than a *debauch of Drinking*, though both are worse than *bruitish*, and very *hazardous*.

But on the contrary, those that accustom themselves to *simple Meats* and *Drinks*, do not only highly satisfie and gratifie Nature, and preserve themselves in perfect Health, which is the reward the Lord has ordained for the *Temperate*, but they cut off all Superfluities (the Seminaries of Diseases) in the very Bud; whereas the Gluttonous and Intemperate are liable to a thousand Snares and Inconveniencies, which makes their Bodies unhealthful and unserviceable, and beclouds their Minds and Intellectuals, so that they

they can neither know *themselves*, nor their *Creator* in any other thing as they ought.

But still there are some sorts of Food that may be properly *Compounded*, as bearing a *Simile* with each other: As,

1. *Bread*, *Butter*, and *Herbs* either *boyled* or *raw*, as also several sorts of *Roots*.

2. *Bread* and several sorts of *Fruits*.

3. *Bread* and *Milk*, or *Milk* and *Flour* boyled together, with some *Water* and *Oat-meal*, and *Milk* and *Water* boyled.

4. *Bread* and *Butter*, *Bread* and *Cheese*.

5. *Milk* and *ripe Fruits*, as *Milk* and *Apples*, &c.

6. *Butter* and several kinds of *Pulses* boyled.

7. *Bread*, with all sorts of *Flesh* fit to be eaten.

8. *Herbs* and *Flesh*.

9. *Roots* and *Flesh*.

10. *Bread* and *Eggs*; but *Butter* is but an improper Ingredient with *Eggs*.

11. *Bread* and *Fish*.

12. *Oyl* and *Fish*; for Butter is not so good: Also *Fish* is wholsomer boyled in Water, than prepared any other way.

I could nominate many more Mixtures, but these are the most natural and agreeable to each other, and most of them have mutual & friendly Affects from their Radixes; so that what variation

ation these Ingredients do make, 'tis for the better, they advancing each others Vertues.

If People could be perswaded to be moderate in Quantity, and prefer such simple Viands and proper Mixtures in their *food* and *drink*, and observe to prepare their *Meat* according to the Rules before specified, most of those cruel Diseases now reigning and raging would be prevented. There is abundance more in the observation of these things, than the generality of People understand or imagin. All that I desire of the Reader, is, that he would be so friendly to himself to make Tryal; for no man can be truly sensible of the Evil of any thing, except he separate himself from his Errors, and tryes the contrary. *Butchers, Tallow-chandlors, Poulterers*, and many other offensive Trades perceive not those filthy *Stinks* & *Fumes* which Slaughter-houses, Melting-houses, &c. send forth, except they separate themselves for a while into a more pure and cleaner Air, and then they become capable of distinguishing one from the other. For the like Reason, those that have accustomed themselves to unnatural and improper Mixtures of Food or bad Preparations, their Pallates and Stomachs are become *one* with such things, and they can as little distinguish the pure natural Taste and Scents of Food from the contrary, as the Tradesmen afore-said can the noisom *fumes* of their own Shops and Work-houses. There are many Thousands of brave *finical Dames* in this Nation that

that are so curious in their Houses, and in whitening their Linnen, that they themselves can hardly tell what will please them; and yet after all, they lie on *Beds* that do really *stink* worse than *Common Houses of Office*, though being used to them, they do not *smell* it, neither can they, so great is the power of the Evil Nature and Custom. And in these *stinking Dunghills* these *delicate Madams* spend two Thirds of their time, and surely then 'tis no marvel if they are afflicted with so many Diseases and Weaknesses; for if they did commit no other Disorders or Intemperances, this *alone* were sufficient to destroy their Health, as I have at large demonstrated in my Discourse of the Generation of that pernicious Vermin called *Buggs*.

CHAP.

CHAP. IX.

The Reasons in Nature why *Cities* and *great Towns* are subject to the *Pestilence* and other Diseases, more than *Country-Villages*: The *Excellency* of *Solitude*, and Advantages of a retir'd *Country-Life*.

THE Reasons are, 1. That the *Air*, which is the *Essential Life* of all material Beeings, is defiled by the Congregating of such *Troops* of *People* together, whose very *Breath* is enough to make the *Air* thick, hot and sulpherous.

2. The *Closeness* of the *Streets* and *Houses*, whereby the pleasant Influencies and Salutiferous Breezes of *Wind* are obstructed, which does condense the *Air*, and render it thick and humid.

3. The abundance of *Smoke* that the multitude of Chimnies send forth, which is of a keen sharp sulpherous Quality, that incorporating it self with the Air, encreases its dullness, and fills it more full of gross Humidity, whence proceeds *Stoppages*, and many *Obstructions* and *Diseases* of the *Breast*, and the *Blood* becomes tainted with a sharp salt Humour that causes the *Scurvey* and a wearisom *Indisposition* throughout the whole Body.

4. The great Number of *Houses of Easement* that breathe & send forth their putrid Smells and Scents into the Air, together with the various Uncleannesses that otherwise proceed from both healthy and diseased People, together with the *Washings* and *Cleansings of Houses*, and the fulsom Liquors *Flesh* and *Fish* have been boyled in, mixed with other loathsom and filthy *Excrements*, all which are continually exposed in the open Air, and do wonderfully defile it, not forgetting the *Smoke*, *Dust* and *Ashes* of *Sea-Cole*, (where the same is used) which is of a pernicious Nature.

5. The vast Number of various sorts of *Beasts* and other Creatures, that are by Droves daily slaughtered, and no care taken, but their *Blood* is exposed to the open *Air*, and runs through the Kennels as if it were clean Water, and no more notice taken of it, whereas the same does not only send forth deadly Smells and pernicious Vapours, but fills the Air with *Revengeful Spirits*, which are inhal'd into the Bodies of Men, and there stir up *Similes*. Add to this the great Numbers of *stinking Trades*, which are in such places, as *Tallow-Chandlers*, *Tanners*, *Dressors of Leather*, *Soap-boylers*, *&c.*

All these gross *Scents*, *Fumes* and *evil Vapours* that *Cities* are subject to, especially great Cities and populous, such as *London*, *Paris*, *&c.* their Nature being *Saturnine* and *Martial*, proceeding from the gross fierce wrathful matter, as deriv'd from things wherein the pure Spirituous parts

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and Balsamick Vertues are destroyed and totally suffocated, so that there does remain nothing but the gross phlegmatick Body and poysonous Spirits, whose Fumes incorporate themselves with their *similes* in the Air, and all the Elements and Stars, where by a secret and sympathetical power they awaken (by degrees) the wrathful and poysonous Properties; for every particular Quality in Nature has a Key in its self to open the Gate of its own Principle, whence proceed *Pestilential Airs*, according to the degree of the awakened Poysons and Wrath, there being a certain sympathy between the *Terrestial Bodies* and the *Cœlestials*; for all things both in Heaven and in Earth, have but one only ground, and flow from the two grand Principles, *viz. Good* and *Evil*.

For this cause, when the original Poysons in Nature and wrathful Spirits, are by the occasions before-mentioned, or any others, stirred up that they overcome the pure Vertues, they powerfully penetrate all Elements and Bodies, and wheresoever they find matter capable or disposed to receive them, incorporate themselves and with highest diligence endeavour to destroy the good Vertues, and thence arise evil Airs and various Diseases, which suddainly seize the Bodies of Men. And this Nature doth not only in the Evil, but also in the Good, but not in a sensible way; but in a Natural, by Likenesses, where things agree in Number, Weight and Measure, there they powerfully incorporate and rejoyce,

and cast out their Contraries. A pregnant Example of this we have in *Sounds*; If two Instruments of one sort be tuned to an equal pitch, strike one of the Strings, and the same String on the other Instrument will shake or tremble; this I have done my self, and also seen it done by others, so that there is no doubt to be made of the matter of fact. The very same sympathetical Power have all other things, though in some it be more Occult. What man in the World would believe the attractive Inclination which the *Loadstone* has upon Iron, if it did not appear to his sight? All or most men of Reason believe that the Constellations, Signs and Elements have a particular, and also a general Influence on all Inferior Earthly Bodies, which is apparent to all our Senses, varying Times and Seasons, Night and Day, making the Earth fruitful, and the contrary; and do not our Bodies alter as the Elements do? And as the Influencies of the Sun vary, so do all things under Heaven, how verdent and sprightly does our Mother Earth appear in fresh and rich Embroideries, and all the Trees in new Perriwigs, and Flowers springing, and wanton Birds, with inimitable Harmony seems to welcome the approach of that great *Eye of the World*, when he begins to renew his Visits to us in the *Spring*, and all Creatures look blyth and jolly, and the Blood capers in Youthful Veins, and nothing appears in Natures universal face but Smiles and Gallantry: On the contrary, when

he with-draws his vivifying Beams, and retreats to the Chambers of the South, how dull and dejected does every thing become, and Fields and Trees stript of their Ornaments and Beauty, languish like forsaken Lovers, and appear forlorn as hopeless Prisoners, and Melancholy as old Age?

Nay, if under the Protection of Truth we might Alarum lazy Tradition with a bold Paradox, without dreading Excommunication from the *Vertuoso*, for advancing Heresies in *Philosophy*, I would add, That *Inferiors* counter-act on *Superiors*, as well as *Superiors* on them, that all things in this lower World have the like Influencies on the *Cœlestial Bodies* and *Elements*, as the *Cœlestials* have on *Sublunaries* and *Terrestials*, and that this mutual Influx they have one upon the other by a certain natural Attraction and sympathetical Inclination. Thus the wonderful and wise Creator has endued every thing with an Attractive and Influential Vertue; and hence it often comes to pass that the Sons of Men by their Unclean Conversations do awaken and stir up the Wrath of the *Cœlestial Bodies*, and by a secret, and yet powerful Attraction, draws down the malignant Configurations, which sometimes cause *Epidemical Diseases*, at other times *Wars*, *Famine*, *&c.* all according the Nature of the Evils, or Property of Nature that was awakened. As for *Example*: If the People of any Town or City give way to Uncleannesses in *Meats*, *Drinks*, *&c.* and addict-

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ed to the Impurities of *Venus*, as most such places are, then by mutual Inclination the like Propery in the *Cœlestial Bodies* and *Elements* are excited, and by degrees containinate the whole *Atmosphere* (or parts of the Air next the Earth) with *Pestilential Poysons*, causing *Botches*, *Boils*, *Venerial Diseases*, *Feavers* and *Plagues*, all according to the degree of the awakened Wrath, and the length or shortness of the time of its operation; for all *Plagues* and *Pestilential Airs*, caused by Uncleanness, do by degrees corrupt the pure Spirits or venerial Properties in the Body; for whensoever this sweet Quality is violated, the Distempers thence arising will for the most part manifest themselves in *Botches*, *Boils*, *Scabs* or *Leprosies*, and *Spots in the Flesh*, often accompanied with general Weakness, and a decay of the Radical Moisture.

But if the Properties of *Saturn* and *Mars* be so violently stirred up or awakened, and the fierce Storms of Nature do predominate in the Hearts and Souls of men, then follow *Tumults*, *Wars*, *Burning of Towns and Cities*, and such like *Calamities* and *Devastations*. For mens evil Words and Works and Unmerciful Cruelties certainly awaken the Wrath of God in the *Stars* and *Elements*, and hasten on Judgments. No man or Nation can escape the great Law of Retaliation, which the Creator ordained in the beginning; for *Moses*'s Law was the greatest and most excellent of all Laws, because it was built and had its Root in Nature; therefore whensoever the *Jews* observed

observed it, they were sure of being blessed; for *Those that were obedient thereunto did preserve the Camp of the Lord from being defiled*; The Camp of the Lord is *Man*, and if man keep himself from being defiled he will not awaken the Wrath of God in the Stars and Elements, but as he keeps himself clean, and from doing Violence, and obeys the Voice of Wisdom, and follows the friendly Counsels of the divine Principle of God's eternal Love and Light, then 'tis most certain, that by a secret power he will awaken the benevolent Properties of the Cœlestial Bodies and Elements, and attract their propitious Influencies. For the Lord promised to such as were obedient, *The Dew of Heaven*; but when they became Rebellious, Unclean and Intemperate, then the Lord permitted the Evil Configurations and Influencies of the Cœlestial Bodies to take place, and many sore Evils and Calamities they endured: This the Scriptures of Truth do testifie, and indeed it cannot be otherwise; for it is the Eternal Law of God in Nature, *That whatsoever Property or Principle men do awaken and enter into with their free-will, whether it be good or evil, the same grows strong, and he is comprehended by it, and swallowed up in it, and made a subject unto that Kingdom*; and this both in the particular and in general, as Experience teaches; for whensoever any particular man gives way to any particular Evil that is a sin against God and his Law in Nature, and shall continue in the same, without Repentance,

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'tis certain he will pull down the Judgments upon himself; but as mens Sins and Transgressions are not *alike*, so neither their Rewards or Punishment.

This is further manifested by mens *Words* and *Works*; doth not every word carry the Power of its Principle whence it had its birth? For that Property that was predominate in the *Word*, *Sound* or *Tone*, the same, or the like Quality it does stir up and awaken in those to whom the Words or Discourses are directed, whether it be good or evil; if the Words are formed by the *Saturnine* Property, then they awaken *Envy*, *Contention*, and a *Morose Dogged Humour*; If they proceed from *Mars*, then the fierce wrathful Fires are excited, and so of the rest. For if it were not so, an *Angry Word* would not have any power to move them to *Anger* to whom it is directed; nor would *Loving Speeches* beget *Love*, nor a *Meek Answer* (according to *Solomons* Observation) *Turn away Wrath:* But as one man has power to stir up and awaken *Love* or *Anger* in another, by his Words and Works, the same is to be understood in all other things; for there is a proportionate similitude between *Men* and the *Cælestical Bodies* and *Elements*, Man being not only an Image and Likeness of God and Nature, but the *Horizon* of both Worlds, in which the Superiour and and Inferiour Natures are conjoyned, and the Son of the Stars and Elements; so that there is a power in men to awaken and attract

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their good or evil Nature, as well as there is in the Cœlestials to alter or change Mens Bodies and Minds. This many of the *Philosophical Antients* have consented to; and most *Astrologers* are of the same Opinion: The *Calculators* of *Nativities* find by their daily Experience that Vitiousness and Intemperance in the Natives Life not only cause every malignant Configuration of the Cœlestial Bodies to take place and have its Effects, but also he that lives Intemperately is always in danger, and subject to the male Aspects of the Superiors: Whereas on the contrary it is most true, that a *Wise Man* (that is temperate, just and circumspect) *may rule his own Stars.* But when Persons give themselves to Inordinate Living near or about such times as the Heavens threaten them with evil *Aspects*, *Transits* or *Directions*, then such disastrous Influencies powerfully take place.

For this very Reason men are often insnared and drawn away to many Inconveniencies before they are sensible of it; for the *wrathful*, *unclean* Nature having been by degrees awakened and strengthened by its *simile*, either in Meats, Drinks, Imployments or Communications, (for every Property must have such Food as hath affinity therewith, or else it cannot increase, nor be brought into Manifestation, but without it, it languishes and becomes impotent in its Operation) the Person so offending is thereby subjected to all the malignant Configurations of the *Cœ-*

leſtial and *Terreſtial* Bodies; Yet if ſuch an one ſhall turn to the Lord by *Prayer*, and abſtain from the Evil Courſes of his Life, he preſently deſtroys and weakens that threatning Malignity; and this ſober and temperate Life will by ſimpathy ſtrengthen the Spirit of Wiſdom and Underſtanding.

If this were well underſtood, there would be more Care and Diligence uſed, both in particular and general, as to outward and inward *Cleanneſs* than there is: For in great Cities and Towns eſpecially, there are many Superfluities and Uncleanneſſes committed againſt God and Nature, and therefore ſuch places above others do ſuffer many Inconveniencies. The unclean Vapours and evil Spirits that do ariſe from Blood and other Excrements, do not only awaken the Wrath in the Elements and Stars, and draw down their evil Influencies, but incorporate with the common Air and defile it, which being ſo corrupted, nothing is more Injurious and Pernicious to the health of the Body, and alſo to the Mind; for outward Uncleanneſſes do naturally and powerfully attract the evil Power, both Externally and Internally, becauſe all ſuch pernicious Scents and Smells do ariſe and proceed from the poyſonous Root, and ſo bear a near affinity to the evil Angels and Spirits, and do naturally attract them. So when the Elements are diſturbed by malignant *Configurations* and *Aſpects*, as in great Tempeſts of Thunder and Lightning,

and

and the like, the evil Spirits and Angels are very busie, and appear almost externally; for by those malignant *Configurations* the Wrath in the outward Nature is violently excited, and the same being predominant in the evil Angels, they at such times become more apt and powerful to do mischief.

External Uncleanness does not only pollute the Body and Senses, but also the Soul and Spirits, for which cause some of the wise Antients would not wear any Wollen Garments, because they are made of the Excrements of Beasts; And indeed all Hair and Wool does contain a gross sulsom impure Nature, but it lies so hidden that it cannot be perceived, unless it be set on Fire, and then it manifests it self by its filthy offensive scent.

For the same Reason some of the *Philosophers* lived retired; nay, many of the *Holy Men* and *Prophets* of Old (as the Scriptures testifie) when the Spirit of the Lord was in a more than ordinary degree upon them, and pleased to give them Visions, and make known his Will unto them, did with-draw themselves from *Towns* and *Cities*, and from the *Multitudes* of People into the open clear Air in Fields, Woods, Mountains, or by the most pleasant Rivers and Fountains of Water: And our blessed Saviour, Christ himself did often practise such Retreats, when he made his earnest Supplication and Prayers to the Father. Few do understand or imagin the ma-

nifold Benefits unfrequented places and clean pure Airs afford both to Body and Mind, the Senses and Intellectuals of well disposed men, being free from those Uncleannesses *Cities* and *Towns* are subject to, both External and Internal, for in those lonesom places the common Air is pure, thin and clear, free from those fulsom Vapours, Scents and gross Smells which Cities are subject to, and free from those varieties of *Cursing*, *Swearing*, and Multitudes of vain and impious Discourses which all places are liable unto, where *Rabbles reside*, and which wonderfully awakens the Internal Wrath, and gives many Advantages to the evil Angels and Spirits to work their *vile Purposes*: But on the contrary, in open serene Airs, as in Fields, Mountains, and by River-sides and Woods, there is no such *Tumults*, no *stabbing of Heaven* with dreadful *Oathes*, horrid *Curses* and frightful *Execrations*; no banishing of Temperance with drunken *Healths* and roaring *Huzza's*; no fulsom fumes of *Tobacco*, nor viler *Steams*, of detestable *Brothel-houses*, to infect the chaste Air; no *Plays* or vain *Games*, no *Mistrissing* nor *Revelling* to spend precious time; no clattering of *Coaches*, *Drums*, *Fools*, *Fidlers*, &c. that make such a continual *Din*, that a man can hardly call his *Ears* his own. But on the contrary, all is *sedate* and *serene*, *still* as the Voice of *good Spirits*, and *quiet* as the Birth of *Flowers*; no noise to be heard but the ravishing Harmony of the *Wood-Musitians*, and

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the innocent Lowings of *Cows*, and Neighings of *Horses*, and Bleating of the pretty *Lambs*, or the like natural *Tones*, wherein there is nothing of disturbance or danger, because nothing of *Evil*, but every thing praising the Creator according to the Capacity and Nature of each. Here it was, in these and the like places that the *good Angels* of the Lord appeared unto the *Sons of Wisdom*, and taught them the true Knowledge of God and the Nature of things, and shewed them what should come to pass in future times. And whoever will obtain the true apprehension of God, of Nature, and of himself, must be separated, and chuse sometimes to sequester himself from the *Tumults*, *Confusions* and *Distractions* of the publick World, and *Crowds* of the chaffering and bussling *Rabble*.

Besides all this, *Cities* for the Reasons aforesaid, are more liable to *contagious Diseases*; And because the Nature of Infection, and how it is spread, and how to be avoided, is very little, or scarce at all understood, we shall in the next place address our selves to discourse thereof.

CHAP.

CHAP. X.

Of *Infection*, or catching Diſeaſes, and how they are tranſferred from one to another, and that all Diſeaſes are *Catching*.

THE learned *Moſes*, whom the Lord inſpired with divine and humane Wiſdom, commanded, That none ſhould ſit on the Saddles, *lie on the Bed*, nor wear the *Cloathes* of the diſtempered, which if any did, they ſhould be pronounced *Unclean*, and muſt paſs through *Purification*. Now if there were no poſſibility of *Catching* the Diſeaſe and Uncleanneſs that the Sick was infected with, wherefore ſhould this great *Philoſopher* and *Illuminate* of his Age, who ſaw with *divine Eyes* into the Secrets of Nature, command his People to obſerve ſo many Circumſtances, which were not only difficult, but chargable to them? Certainly if it had not been ſome real benefit to them, it would have been the greateſt *Folly* to command them ſo punctually, and puniſh them for not obſerving and obeying thoſe Rules. But far be it from us (whatever the fooliſh World may dream) to harbour ſuch thoughts of the *Law of God* and his holy

holy Prophet: That Law had its Foundation from the *Center* of Nature, and to demonstrate the same, we must treat of the Punishment of Uncleanness, and on the other side, of the Excellency of Cleanness and Purity, the handling of which will give satisfaction touching the things proposed, to be discussed in this Chapter.

1. All created things, in the *Animal*, *Vegitable* and *Mineral* Kingdoms, do proceed from *One* only ground; and though the multitude and variety of them be beyond any humane Number or Comprehension, yet each and every one of them doth in one degree or other contain the true Nature and Property of the *whole*, but more especially the *humane Nature*, for every Property has *a Central Beeing* in man, both the Good and the Evil. But the Properties and Qualities are not in each man *alike*, but varied, in some, one quality of Nature is strong, in others another; whence proceeds the difference of mens Inclinations, Dispositions, Love and Hate; and that property which is strongest in the *Radix*, oversways and governs the whole Life; Yet even that which is *weakest* in the humane Nature, is capable by the accession and assistance of its *Similes* to be made and grow very strong; and on the contrary, strong Inclinations and Properties are made weak, all according to Time, Place, Imployments and Communications, or a mans joyning himself with this, or the other thing.

For

For this cause the *Philosophical Antients* made distinction of things, some being *Clean*, others *Unclean*, betwixt which they commanded a separation should be made; but few in this blind Age do understand or regard the same, though there be scarce any sort of Learning more necessary: For those secret conveyances of *Vertue* and *Vice*, *Cleanness* or *Uncleanness*, or the transferring of Distempers from one to another, is done after an hidden imperceptible manner by way of *Spirits*, *Glances* and *Rays*: The natural Spirits in men being so subtle and penetrating, as they powerfully search into all things, so that a man cannot touch any thing, though it be ever so *impalpible* or *hard*, as Iron, Stone, or the like; but these *nimble Scouts* do not only penetrate it, but are more or less retained thereon; if this were not so, the Dog would not find the Stone his Master throws amongst many others, nor follow him (unseen) by his Foot-steps; nor could the *deep-mouth'd Hounds* trace the *light-heel'd Hare* in all her *doubles* and *windings*, and though she run so *swift* as she scarce toucht the surface of the Grass, yet she leaves real *Effluvims* and *Impressions* enough to betray her to those persuing Enemies. Nothing can hold or withstand the Spirits, they are so thin, quick and piercing, no Iron, Stone or Wood can resist them, but they penetrate and search the depth of all things, and also will incorporate with those hard Substances; & if so, how much must they be imbib'd

by

by Beds, where People lie warm and *sweat*, and where the *Air* cannot come with its refreshing Influencies to cleanse and purifie those grosser Excrements, the *Vehickles* (or *Lodgings*) of malignant Spirits, that are continually breath'd forth by all Infirm Persons, which are so much the more retain'd therein, because all *Feathers* are of an hot sulpherous unclean Nature, and therefore more disposed to entertain and wellcome such unclean fulsom Vapours, which are presently awakened when others come to lie in such Beds, and readily enter and penetrate all parts of their Bodies, even to the very Center; and especially if it happen (as often it does) that such Persons succed to lie in such Beds, as have but *weak Heats* and *few Spirits*, and *under* the Dominion of theirs who lodg'd there *before*; then those pernicious Vapours and Spirits more violently seize them, and incorporate with their *Similes*, and quickly awaken the *sleeping Poysons*, and infect the whole Mass of Blood, and thence flow Diseases, the most dangerous of all others, because they *weaken* and *cramp* Nature by degrees, stealing on gently, and mildly destroying the Health before People are sensible; for when once any begin to feel them, then commonly they are grown *incurable*; neither do the *Physitians* know what to administer, because they do not know whence such Distempers proceeded.

But on the contrary, those People that have

ſtrong Spirits and natural Heats, and who have Dominion over the Spirits of ſuch diſeaſed Perſons, as they ſhall lie with or after, or whoſe predominant Qualities in their *Radix* are of a contrary Nature, are nothing ſo ſubject to catch or receive Injuries this way, becauſe they reſiſt and repel ſuch ill Vapours and Spirits, that they cannot enter or wound them. For as Diſeaſes are received by *Simile*, and being weak under the dominion of the diſtempered Perſons, ſo on the other ſide may thoſe ill Rays be withſtood by Antipathy, ſo as they cannot enter the Center of Life, by which means the *Radical Moiſture* and *Balſamick Vertues* are preſerved; Hence many do commit great Uncleanneſſes, and lie in all manner of Beds, and with People that are infected with loathſom Diſeaſes, and yet are not ſenſibly toucht; but as we uſe to ſay, *The Pitcher never goes ſo oft to the Well, but it comes home crakt at laſt.* So even theſe VIGOROUS Conſtitutions muſt expect by degrees to be debilitated, and at laſt become liable to the like Impreſſions as well as others.

I am not ignorant that many People will be very incredulous in theſe matters; 'tis true, they believe that the *Plague*, *Small-Pox*, the *Itch*, and other *Mingy* and *Leprous Diſtempers* are *catching*, becauſe the Effects immediately follow, and they ſee them externally in the Fleſh; therefore moſt Perſons do both fear and ſhun communicating

and

and lying with such; but as to all *inward Diseases* of various Kinds and Natures, few or none either fear or regard them, not imagining that there is any danger of Contracting those Distempers by conversing or lying with or after those that are so internally diseased. But I must be free to tell them, that all *inward Diseases*, as *Cosumptions*, *Ptysicks*, &c. are of far more dangerous consequence as to Health, than *Itchy* or *Leprous Distempers*, the one being outward, the other inward; the one hid and hard to be discovered till it is too late, but the other manifest and more easily cured. And Nature has the same power to receive *inward Distempers* as *outward*; but whereas the latter are in the external parts of the Body, as the Flesh, or at deepest in the Blood. (as all *Itchy* and *Leprous Distempers* are) such as catch them, have them in the same parts. But on the contrary, when the Diseases are inward, and lie hid in the Body, it frequently happens that such as are infected therewith, find not the ill effects in the very same parts, but elsewhere, yet arising from the same cause. Nor do Diseases thus transferred, use to make People sick in the beginning, but steal on by degrees, so that there are very rarely any Remedies applyed till it be too late.

And as strong Constitutions many times keep off the Assaults of contagious Diseases; so neither are all weak-spirited People liable to receive

Injuries and *Diseases* this way; for there are many who have naturally weak impotent Spirits, and consequently feeble Bodies, who yet are as free from *catching Diseases* as any others, because they are clean and sound, so that the Rays, and pernicious Vapours, and bad Airs have no power to seize on them, wanting a Friend or Confœderate Traytor within to let them in, nor can they incorporate themselves by reason of the antipathy of Nature: For as every thing or Spirit is received by its *Simile*, so on the contrary is it withstood and resisted by its opposite; for this cause one is in danger of receiving Injuries this way, and another not, and *contagious Airs* are not fatal to all, but in the greatest *Sicknesses* or *Epidemical Pestilences* many all the while continue sound and well, and these, as well weakly People as those that are strong and healthy; nay, many weakly People continue sound whilst those that are much more strong and healthy are seized and dye: For the Air being unclean, and corrupted by the humid poysonous Vapours and Species, penetrates all parts of the Body; and where-ever it finds matter of its own kind, or capable to receive its Influencies, then it powerfully stirs and awakens the *inward* or *central Poysons* of Nature, which before lay hid or captivated in the Embraces of the *sweet Oyl*, and thence presently follow violent burning Feavers, which in few days cut off the thred of Life; For *every Life* in its

Root

Root stands in the *highest Poysons*, so that there is matter in every man, if it be *kindled*, able to destroy the Life in a moment: And therefore we often see by experience, a man sound and well one day, and the next near the Grave, or the whole *Mass of Blood* corrupted, as in the *Small-Pox*, or the like: For when the inward central Poysons are awakened, they are so strong that they can, and do often convert the whole Body and Flux of Humours into their own Property, *viz.* into a Poysonous and Leprous Matter.

'Tis vulgarly believed, that Distempers do oft-times seize the Body through *Fear*, which is *true* in a Sense; but first it is to be noted, That the Spirit was wounded by some Gleam or Ray, and the poysons awakened before-hand; for all fear and dread doth arise from the Spirits, which are often wounded before a man can be sensible, hence arises that which we call a *Pannick Fear*, that is, a Dread, Consternation or Astonishment, which we can give no Reason for; also the Spirits are often hurt by a Voice, or hearing an Word spoken from the Mouth of another: The very Air conveys the Species of diseased People, more especially if there be fit and prepared matter for Diseases, for then 'tis done in a moments time insensibly; for as soon as those dreadful Vapours incorporate with, and awaken the Poysons in the Body, presently the Phantasie and imaginative Faculty of Nature is filled with fear and

and dread, more or less, according to the degrees of those *Poysons* and strength or weakness of the Natural Spirits and Radical Moisture.

It is further to be considered, that sometimes the state of the Body is such, and the Spirit so weak, that every small Intemperance, Uncleanness, ill Air, &c. will easily seize the Spirits and wound the Health; the true Causes of which are known but to few, as when Cœlestial and Terrestial Influencies do concur, then every little Accident indangers Nature; For there are many secret Reasons why Diseases are more apt to seise the Body and Spirits at one time than at another; and on the contrary, a man may commit extream Out-rages and Intemperance at sometimes of this Life, and yet continue his Health; though every Intemperance sows some Seeds of Diseases, if Abstinence and Cleanness duly observed afterwards do not root them out; for these, if followed, will cleanse and purifie Nature, and digest all such Superfluities as disorders have contracted.

For these Reasons a man ought never to be over-confident, or think himself *secure* from Sickness, which often surprizes us when least we expect it, which happens for want of the presence of, and being governed by the *good Genius*; for though Distempers for the most part proceed from irregular Lives, and other Accidents of the like Nature, yet it must be acknowledged, that many cruel Diseases are occasioned by

by *Rays*, *Gleams*, *Surprizes*, *Fears*, *Joy*, *Sorrow*, &c. which seize the *pure Spirits*, and cause a suffocation of them, so that in a Moments time the *Radical Moisture* and *Balsamick Vertues* turn *eager*, a loathing and wearinesse ensues, and Nature having lost her way, the Stomach grows sick and indisposed, and its Action ceaseth, because the same chiefly depends on the strength and goodness of the *Volatile Spirits* and *Radical Moisture*; then also the Pallat forfeits its property of distinguishing, whence most sick People complain they cannot taste the *natural Sweetness* of Meats and Drinks: If this were not so, People would not be able to live ten, twenty or thirty dayes in *Feavers*, and other Sicknesses, with such small quantities of Sustenance. But what they take in such Sicknesses affords but little Nourishment, and that which it does is very impure, for Nature is then in strife, and contends with her Enemy, using her utmost effects to vanquish him. At this time a skilful Physitian is very useful, and of as great an advantage to Nature as Auxiliary Recruits coming into the Relief of an Army engaged in a doubtful Battel.

It is most manifest that what Food is agreeable to one, is not to another, and so of all other things; and therefore 'tis sottish Ignorance to argue, that because one man does not receive harm by lying in or with such a Bed or Person, therefore another shall not: For this is no Rule, as we have sufficiently demonstrated and shew-

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ed the Reasons thereof. Nor must you forget that all *soft warm Feather-Beds* do not only help to transfer Diseases from one to another, but also they are Unwholsom and Unhealthy in themselves, as is before-mentioned. And indeed next to Temperance in Food, nothing is more Healthy than *sweet hard Beds*, and to *lie single*, or not more than *Two* at most in a Bed, especially *young People*; for *lying alone* cools the Body, and keeps it in an equal Temperature, and procures quieter Rest, and makes People more lively and brisk, preventing many Diseases and burthensom Inconveniencies-----But here I must be silent, lest the *Ladies* be offended: However if *good Council* may procure my Pardon, I doubt not but to recover their *good Opinion* as soon as they shall have read over the following Chapter.

CHAP.

CHAP. XI.

Of *WOMEN*, their *Natures*, *Complexions* and *Intemperatures*; as also of their *Children*; Together with an account of the *Generation* of all *Windy Diseases*.

THE Nature and Complexion of *Women* doth differ and vary, even as *Mens*, some being more *Sanguine*, others more *Cholerick*, &c. But generally they are more *Sanguine* than Men, of weaker Heats and fewer Spirits, therefore cannot endure any *Inequality* or *Intemperances* without great danger to their Health, whether it be in *Meats*, *Drinks*, *Exercises* or *Passions* of the Mind. Their predominant Quality doth stand in and proceed from the Element of *Water*; therefore are of a *finer*, *softer*, *yielding Temper* then Men, and their *Love* doth exceed that of the other Sex, and indeed all kind of Passions do both *sooner* and *deeper* wound their Spirits. Therefore all sudden surprizes of *Love* or *Hate*, *Joy* or *Sorrow* are apter to destroy the Health of *Women*, and suffocate their Spirits, stopping the Circulation of the Blood, and causing the Body to swell, and then abundance of Wind is generated, which stops all the Pas-

ſages, ſo that People in this condition can hardly breathe.

Now the Original of all ſuch *Diſeaſes*, which are called *Vapours* or *Wind*, come through the weakneſs of the natural Heat, and becauſe the Spirits of moſt *Women* are ſo *Volatile*, that every ſudden Accident or Inequality doth either evaporate or ſuffocate them, during which time the whole Operation and Circulation both of the *Blood* & *Spirits* is hindered; and ſo the Life ſeems to be in danger, which cauſeth a Commotion of the inward parts, as if they did ariſe out of their natural places, which is nothing elſe but certain *Stoppages* and *Swellings* of the Veſſels that the Breath or Air cannot paſs, and then the Body is in a kind of Agony, and trembles during the *Fit*, which is never long, for if it were, the Life could not continue: But through this agonous condition and ſtrugling ſtrife of the Properties of Nature, the Element of *Fire* is awakened, which is of a quick powerful active Quality, and doth penetrate all parts of the Body, and breaks open all the Paſſages, which ſets Nature into a great Heat throughout all the Body, like a *Feaver*, and then this taciturne Contraction and ſuffocation of the Spirits does begin to ceaſe; but great *dry Ardors* do remain a conſiderable time after, and by their violence do awaken the Element of *Water*, which cauſes a breathing Sweat to ſucceed, that is very beneficial to Nature, and gives eaſe, and ſo the worſt ſeems to be over for the preſent.

Now

Now all those Diseases that cause Nature to shake and tremble, as *Agues*, *Vapours*, and the like, are caused through the suffocation of the Spirits, which does first awaken the Original Quality, viz. the *astringent taciturn twitching Property*, that does forcibly draw and contract all the inward parts, and particularly the Vessels of the Stomach, and in a moment stops all the Passages, which Nature cannot endure and live, and therefore uses her utmost effects to get rid of those Chains, by which Contention the *bitter Quality* is awakened; for that Quality above all others cannot brook Confinement, but breaks open all the barricado'd Passages with its fiery and rapid Motion, and awakens the *hot Property*, which presently sets Nature into such a Flame, as should it continue, would soon consume her, but these Heats do so violently hunger after and draw the *Airy Quality*, as its true Life, that it rouzes the *Watry Element*, and thereby quenches that Combustion, whereby Nature receives Relief and Refreshment. But the Original Cause of all at the first, is the wounding the *Volatile Spirit*, which in *Women* is quickly done, but *Men* are very rarely troubled with this Distemper of Vapours, and the like, because their Nature stands in and proceeds from the Root of the *Fire*, and the Properties of *Saturn* and *Mars* are more predominant in them, and therefore their natural or central Heats are greater and stronger than *Womens*, and consequently are of better Judg-

ments and Abilities, both for the doing and the governing of all things: For Man was made first, and hath in himself the strong might and tincture of the *Fire*, which is *furious* and *forth-driving*, very desirous to manifest it self. But the Tincture of the *Female* is from the *Water*, viz. from *Venus*. Therefore the *Males* of all sorts of Creatures are far hotter, and of stronger and greater Spirits, and more desirous of *Copulation*, or more unchaste than the Females, not subject to those *Uncleannesses*, but fit for *Generation at all Times and Seasons*, which *Women* are not: And hence it is, and alwayes was accounted a *greater Sin and Shame for a Woman to be unchaste, than for a Man*, though it is not excusable in either: And for the same Reason, *Women* were never allowed those Priviledges of *Polygamy* as Men amongst the Antients. For the *unchastity of Women* destroys the Generation of Mankind in the Root, and brings Confusion and Desolation to Families; so that *Wantonness in Women* is a Sin against God and against Nature: For the Creator in the beginning hath implanted *Modesty*, and given the *Bridle of Chastity unto Women*, and indeed unto the *Females* of all Creatures, by enduing them with a cold meek Temper, derived from the *Element of Water*, which doth allay and cool them, and therefore they are naturally more moderate, and not so hot and *desirous of Copulation as Men*; and when once they have Conceived, are satisfied till such time as they have brought forth, setting aside

aside the Consequences proceeding from a *debauched Imagination*, or the *wanton Provocations* that happen between Men and Women, which force and strain Nature; but as for pure natural Inclinations they cease, and are as free from them as *Sheep*, or the *Females* of any other Creatures. These are the wonderful Works of the great Creator; for if it were not so, all *Generation* would be *destroyed* and *corrupted*, even in the very *Root*, as sometimes it comes to pass amongst *Lascivious* and *Petulent Men and Women*, through various sorts of *Uncleannesses*, which are against *God's Law* and the *Right of Nature*. Do not all the Beasts of the Field observe their Times and Seasons? And after *Conception*, do they do not strictly withstand their *Males*, and not suffer them to touch them till after they have brought forth, and also brought up their young Ones, and made them capable to shift for themselves? All which time they remain without Inclination, because the end of *Nature* is *answered*; And this is according to the *first Law of God*, which *all Creatures have kept* (especially the *Females*) unviolated, EXCEPT WOMEN.

But though I said, that *Womens natural Inclinations* to the Sports of *Venus* do cease after *Conception*; yet it is not so to be understood, but that *Nature* in *Women* does remain in a possibility of being awakened, as by the ardent desires of the Mind, which if kindled, can easily stir up the sleeping Powers of Nature, and by many other wanton ways, which are used to provoke

Nature

Nature beyond the proper degree, or what is Natural, which is not only a Sin, but tends to *Corrupting* of mankind in the Root.

Which *Wantonneſſes* and *Unnatural Courſes of Life*, are much furthered by ſundry ſorts of *Meats* and *Drinks*, exciting Nature to her damage, and corrupt the Seed, as the great number of *groſs adulterated Foods*, and *ſtrange Mixture of Fleſh*, *Fiſh*, *Herbs*, *Fruits*, &c. and the too frequent drinking of *Wine* and *ſtrong Drinks*, which heats the Seed, and provokes Nature, and makes her loſe her way, which is very pernicious and dangerous to all ſorts of People, but more eſpecially to WOMEN; and therefore the Antients did direct thoſe of *that Sex*, to obſerve an higher degree of *Temperance* and *Order* than they preſcribed to *Men*, as knowing that the whole Welfare and Preſervation of Mankind did chiefly depend on their good or ill Conſtitution: The *Food* therefore appointed to them was Simple and Natural, as various ſorts of *Herbs*, *Fruits*, *Grains*, and *pure Water* for Drink, which are endued with ſimple and equal Natures, and have Affinity with the *Feminine Nature*, having no manifeſt Quality that does too violently predominate, therefore have no unequal Operation, but do adminiſter both dry and moiſt Nouriſhment, far beyond all *high prepared Foods* and *ſtrong Drinks*. For all ſorts of *Meats* and *Drinks* do beget their Likeneſſes, and for that Reaſon mean

ſimple

simple things have in all Ages been Commendable, especially for *WOMEN*.

What we have said of *Diet*, the same is to be understood of *Exercises*, and therefore the *Philosophical Antients* did not count it proper or suiting their Nature, to put *Women* ordinarily upon any share or care of the *Government* or *hard Labours*, because of their weak Spirits and Heats; for on all occasions of Difficulty, Labour and Trouble, they are subject to be either *too Cholerick* or *too Sanguine*, which their Natures cannot bear; for all *Inequality*, be it what it will, proves Injurious to *them* and *Children*: Besides, it is very unseemly to see *Women* dirty, and imployed in hard slavish Drudgery, and such of them as are forced thereunto through the bad Husbandry of their Parents or Husbands, do they not by following such robustick Labours become bold, rude and uncivil, & seem to have *put off the Womanish Nature* both in Words and Works. Now this Rudeness is bad in the *Males*, but an Hundred times worse in the *Females*: For if their sweet courtious friendly Tempers and Natures be destroyed and wounded, the Generation of Mankind is thereby corrupted in the Root. Therefore Men ought not to put *Women* to such robust Imployments and hard Labours as many do, except pure Necessity compels them to it.

It is a common Opinion, *That WOMEN are more Salacious and Unchaste than Men*; But the same is a great mistake, and built only on this Ground, because many *Women* are found easily

to

to comply with mens Insinuations and Temptations, which does not proceed from any natural desires of *Lust* or *Unchastity*, but from their *friendly Tempers* and *sweet Sanguine Dispositions*, many of them being naturally so *Sanguine*, that the very shew of *Love* & *Friendship* will presently awaken the *Love-Principle* in them, even before they themselves are sensible of it; so that if a Man do but carry himself *fair*, *courtious* and *kindly* to them, he may command them beyond what is convenient, which many wicked Fellows knowing, make it their Business to betray them, which proves the Ruin of many. Now Men finding them thus to comply, they being ignorant of their Natures, and also of themselves, judge that of *Women* which they find true in themselves. And to this Scandal some *vile Women* have also given a further occasion by prostituting themselves to all *Unchastity*; but those Abominations do not proceed from their simple natural Inclinations and Dispositions, but through their depraved *Free-wills* and *lewd Customs*, whereby they have forced Nature out of her simple way, and then such become worse and far more detestably *Impudent* than the most debauched of Men. But still *Women* as *Women*, and according to their simple natural Dispositions, *ought by all Men to be highly esteemed and honoured*; and if they themselves were but in the least sensible of, or understood the noble Excellency of their own *Complexions*, *Natures* and *Compositions*, they would scorn

scorn any such base Actions, and loath themselves for their depraved state and condition, especially some of them, who have precipitated themselves into all kinds of Intemperances and superfluous Courses and evil Customs, whereby they have *abused their Natures*, *destroyed their Healths*, and *intailed Diseases* and many *Miseries* on *Posterity*, which is much to be pitied.

But to descend to more particular Directions touching *Women*.

1. Their *Food* ought to be well prepared, neither too much nor too little, but according to the Rules in our Chapter of Preparations; for *Food well prepared* is not only of easier Concoction, but breeds better Blood and finer Spirits, than which nothing brings more advantage to Females, by reason of their weak Heats; also such good Blood breeds most excellent *Milk*.

2. They ought to eat and drink so moderately, that the natural Heat of the Stomach may overcome and digest it without any difficulty, so that there may no superfluous Dregs remain, as are alwayes wont to do, where Nature is overcharged, which fills the Vessels full of sharp crude matter of a griping Nature; for a small quantity of Meat and Drink, when well concocted, affords not only a better Nourishment, but also

greater Strength, than abundance gorged down more than Nature can manage. It being a gross Error for People to imagin, That a great quantity must be thrust into the Belly, or else they cannot subsist, never consulting the strength of the natural Heat: Nothing destroys the Health, and breeds evil Juices in the Body more than this Intemperance, which most People are subject to more or less; and from hence are generated Windy Diseases and Griping Pains in the Stomach, and Fumes in the Head, which miserably afflict many of these Gluttonous People.

3. They ought as much as in them lies to forbear all sorts of rich fat Foods, that do consist of various Natures, and disagreeing amongst themselves; all such Foods are heavy of Concoction, fur the Passages, dull the edge of Appetite, and breed bad Blood; But on the contrary, all simple innocent Foods, which for the most part are easie and light on the Stomach, are most agreeable to the *Feminine Constitution*, and also for their *Children*, as Bread, Butter, a little Cheese, Milk, Herbs variously ordered; Flesh, but in its proper Seasons, and simple and well prepared.

4. But much Flesh, and the frequent eating thereof, does prove injurious to Women, especially those of gross phlegmatick Complexions, whose Heats are so weak, that they are not able to make a perfect Concoction or Separation; for such

such Food is apt to fur the Passages, and breed abundance of evil Juices, which fills the whole with gross phlegmatick Humours that makes it dull, heavy and indisposed.

5. *Women* ought not to drink Wine or strong Drinks, which are bad for Men, but an *hundred fold worse for Women*, especially Brandy, and all distilled Liquors and Spirits; for all such Drinks do not only destroy the natural Heat, causing the Stomach to become cold, and attended with a sick qualmishness, but also send Fumes into the Head, weaken the whole Body, and give occasion for the Generation of Windy Diseases and Vapours; and indeed all strong Drinks, if not very sparingly taken, destroy the Health of the Female Sex, being contrary to their Tempers, for their Heats being weak (in comparison of Mens) and their Spirits few; therefore every Inequality is harmful to them and their Children. Besides, they are subject to various Diseases, which cannot happen to Men; and of all these, strong Liquor is an especial promoter; and therefore the *Philosophical Antients* alotted only *Water* for *Womens drink*. And if our Women were but sensible of the ill Consequences of their frequent *Sipping of strong Drinks*, they would be as far from doing it as those in other Countries, there being hardly any Women in the known-World that are such great Drinkers and lovers of strong Liquors as the *English*; neither are any so turbulent fiery & *Masculine-Spirited*, and accordingly

they are troubled with various Diſeaſes, to which the Women in other Countries are ſtrangers.

Furthermore, *ſtrong Drinks* (if not ſparingly taken) heat the Blood, cauſing ſharp ſalt Humours to poſſeſs it, which alſo makes their Milk hot and windy, very prejudicial to Children; for whatever Inconveniencies the Mother ſuffers, the Child partakes thereof, both in the time of Pregnancy (or breeding) and whilſt it ſucks. Therefore Moderation and Temperance, both in Quantity and Quality, is highly neceſſary for them, becauſe the whole preſervation of mankind does in an eſpecial manner depend on their prudent living.

6. If *Women* have regard to their own Health, and the Preſervation of their Children, they ought not to eat any Food hotter than their Blood; but after their Food is prepared, let it ſtand open, that the fiery ſulpherous Vapours may freely paſs and fly away; for thoſe *Steems* are very prejudicial to all Peoples Health, but more eſpecially to the *Females*: And this ought to be obſerved in Fleſh above all other Food, and alſo in Puddings, and the like things that are of a groſs ſtrong Quality, and ſo have the greater power to retain thoſe *fiery Steems*, which are of an hot griping windy Nature, and cauſing a Mank or Scurvey in the Blood, and makes the Milk windy and ſharp, which violently gripes the poor young tender Babe that ſucks it. 'Tis true, Uſe not only Familiarizes the moſt unnatural

tural things, but renders them as it were Natural, and in some respects almost Necessary (witness *Tobacco-smoking*, to such as are besotted to it) so that often times the leaving off those ill Habits do prove very hard and difficult; nay, sometimes the abrupt leaving them is as dangerous as the Evils that flow from the constant use of them, so easily is Nature depraved and turn'd out of her simple way: Thus, such as have long used themselves to hot Foods, if at any time they miss them, and are forc'd to make shift with cold, then their Stomachs seem empty and unsatisfied, only because 'tis depraved, and for want of a little Custom of eating cold. Hence many believe that there is good Nourishment and Vertue in hot Food, *viz.* better than in the same Food cold, or as warm as the Blood; nay, many are so fond of this fiery sulpherous Steam or pernicious Vapours, that the *good Dame* will be angry with her Maid, if by any neglect she let this *precious Steam* fly away, calling all the Family to come quickly, least the Meat be *cold*, and (as she calls it) *good for nothing*: Whereas in truth it will be then much the more wholsomer; for those pernicious sulpherous Fumes ought to be separated from the Meat, before it be received into the Body. And a little use of eating cold Food would remove all such ill Habits, and make cold Meats and Drinks more friendly and satisfactory to Nature, and help to prevent the Generation of all windy Diseases.

Furthermore,

Furthermore, as cold Food does sharpen the Appetite, so neither will the same quantity thereof swell the Body, or indispose Nature so much as the like quantity of hot Victuals will, and the Body will feel it self more airy and lightsome. 'Tis true, hot Food will heat the Body, especially all the external parts, but then it is an unnatural heat, which is more burthensom than pleasant; for the fiery sulpherous Steems that remain in Food after 'tis prepared, are of the very same Nature and Operation, as the heat of Charcoal; And so Experience will teach you, that 'tis very unwholsom to hold ones Head over the Steems that proceed either from boyld or baked Foods, or over Furnaces, or Pots; or which proceed from Ovens; for they take away the Complexion, and make People look Pale and Weakly; now if their Operations externally have such a visible ill effect, how much more Prejudicial will they be when internally received, and with the Food swallowed into the Body? Possibly in some strong Constitutions, those Inconveniencies may not be felt till Age comes on, but few then are free from them, though insensibly from what causes they proceed.

Also, it is to be noted, that this fiery heat Food does retain after 'tis prepared, is contrary unto the natural Heat, both of the Food and the Stomach too, and will no longer remain than whilst 'tis forced by the constant heat of the Fire, and then of its own accord will separate and fly away

as

as soon as 'tis removed from the Fire in an humid Vapour, which *Fumes* if they be stopt by covering such Foods, so that they cannot separate and fly away, then they will re-enter, and cause the Meat to eat strong and fulsom. In a word, 'tis nothing but Custom that makes hot Foods easie and agreeable; but all the Custom in the World can never make them so natural and friendly as *Cold*, after a little use.

7. They ought to accustom themselves to *moderate Exercises* in open Airs, which is profitable for all People, but especially for those of the *fair Sex*, for it hardens and strengthens Nature, begets a good Appetite, prevents Obstructions, breeds good Blood and pure Spirits, which renders the whole Body lightsom and pleasant; nothing next Temperance in Meats and Drinks being more profitable than *moderate Motion*, and *airy Houses* & *Rooms*, & not to pen up themselves (as many do) in *close hot Rooms* with great *Fires*, which prevents the most pleasant and friendly Element, the *Air*, that it cannot have its free *Influencies*; and so what Air does remain in such places like standing Water in a Pond in the heat of Summer, corrupts and becomes thick and humid, which dulls the edge of Appetite, weakens the natural Heat and the Functions of the Stomach; besides, much sitting by Fires and in hot Rooms, draws forth and destroys the pure thin *moist Vapours* and *Volatile Spirits*, opens the Pores, and makes all the Body tender; so that such

such People do not only become uneasie and indisposed, but subject to the Inconveniencies of catching Colds, if they do but step into the open Air.

Likewise, *moderate Cloathing* is very commendable as to Health; for much or thick Cloaths are apt to heat and tire Nature, and either hinder Exercises, or makes them burthensom, put the external parts into an unpleasant Heat, and hinder the cool refreshing Vapours from penetrating into and relieving the Body: Therefore those that use themselves to a mean in Cloathing have *better Appetites*, are *longer breath'd*, *stronger*, and not so apt to receive Injuries by every small accident, as those that inure themselves to very *warm Cloathes*, *hot Houses*, an *idle soft Life*, and the like *Effeminacies*.

8. Women ought *not to lie too long in Bed*, as most of them that are of any Quality or Ability do; their Beds being for the most part of Feathers, which are soft, hot and sulpherous, with Curtains drawn close before the Windows and about the Bed, whereby the imprisoned Air, hindred from its free Circulation, stagnates or corrupts; And this too is very Prejudicial to their young Children, whose Heats are weak and Spirits tender, often causing *Feavers* and *Convulsions*, especially when other Intemperances concur.

Besides, this *soaking* so long in your Bed, weakens all the Members, especially the Back, which is

is a principal part, and the Body being kept hot, and lying long without Motion, hinders the Actions of the Stomach, impairing so much its due Heat, that Nature *wants Fire for Kitchin-work*, I mean, is not able to make a profitable concoction or separation of the Food, so that great part of it turns to gross phlegmatick Juices, for which very cause many Women are stupid, weak, feeble and presently tired, and out of Breath, if they do but use any kind of Exercises, and hereby their Travail in Child-bearing is ten-fold more burthensom than otherwise it would be, witness many ordinary Country People, who have nothing the trouble at such times as our *fine lazy sluggabed Dames.*

Besides, (as I have already observed elsewhere) *Feather-Beds* are ponderous close Substances, in their own Nature unclean, and lying several Years in Corners, or the closest parts of Rooms seldom exposed to the open Air, they contract abundance of gross humidity, and the various diseased People which lie and sometimes dye on them, leaving behind contagious Effluviums and venomous Particles, lurking perhaps for an Age, and not drawn forth till a Person happens to lie on them, whose Similes awaken them; For Beds are continued from Generation to Generation, and not throughly cleansed once in twenty or thirty Years, and so become very prejudicial to all sorts of People, but especially to *Women*, who spend two thirds of their time in

them; and also to their Children, whose Natures are weak and tender, and consequently apt to receive every evil Scent and Vapour, which such Beds do plentifully send forth, which in many Constitutions by way of the Pores, penetrate all parts, and wound the Spirits, and by degrees weaken and destroy the Health: If *Women* were sensible of the Mischiefs attending their indulging themselves thus in their *stinking Nests* every day almost till Noon, they would surely be ashamed of, and detest their own Sloth and Folly therein.

9. *Women* in time of their Moneth or *Lying-in*, are for the most part through hard Travail, and many natural Weaknesses and other Diseases, brought very low, and their Spirits weak and but few: Now in this low condition their Nurses do as it were force such great quantities of sweet strong Suppings on them, even against Nature, or more than Nature can bear; for the Nurse and Mistress do both foolishly imagin, that there is no other way for Nature to be restored, but by great quantities of strong virtuous Food, never remembring this Rule---That *Nature ought alwayes to be stronger than the Food*; and not the Food stronger than Nature: Also, they make them drink and eat such Foods as hot as possible they can, crying, *Mistress if you do not eat it whilst 'tis hot, 'twill be worth nothing.* When in truth she gives it her so hot that 'tis *worse* than *nothing*: Also, many of them will boyl Ale or Beer, with Oat-meal

Oat-meal and Spice till it becomes thick, and then add store of Sugar, which ought not to be, because no *fermented Liquor* will endure a second preparation, without a total destruction to the *pure Spirits* and *balsamick Vertues*, as I have demonstrated at large in another place. Therefore the Oat-meal and Water ought to be boyled first and briskly, not too long, and then add a like quantity of Beer, Ale or Wine, as you please, and set it on the Fire, and let it be made boyling-hot, but not boyl, and then take it off the Fire, and *scum* the gross phlegmy part off which swims on the top, and let it stand till it be about as warm as your *Blood*, and then you may drink it with safety; but always remember, that the quantity be not too great, nor the quality too strong for Nature; your best time to put in your Spice is with your Ale, Beer or Wine, but let it be bruised, and make but little at a time, so that you may have it fresh and fresh; for heating such Foods, and most others, a second or third time does destroy the brisk lively spirituous parts, and renders them dull, heavy, hard of Concoction, and not so pleasant to the Pallat.

10. Most *Women* that have where-withal do inrich their Food and Drinks with so many *forreign Ingredients*, as do not only make them too rich, and consequently generate too much Nourishment, but also intice the Pallat to receive more than is needful, whereby the natural Heat and Stomach is over-charged, and the

Veſſels ſtretcht beyond their proper and natural Proportions; ſo the Body ſwells and becomes uneaſie, and Wind in abundance is generated. Nor do ſuch after eating and drinking find themſelves *Refreſhed*, which is the Intention of *Food*, but on the contrary, are more diſordered through fullneſs, than they were before with hunger; Therefore it concerns all, eſpecially ſuch as have but weak Spirits and Heats, not to exceed either in quantity or quality, but adminiſter proportionable Food, that the natural Heat and Stomach be not put to any difficulty to digeſt and concoct it; ſo the pure Spirits ſhall thereby be preſerved free from Oppreſſions: For all Health and Joy conſiſt in the goodneſs of the natural Spirits, it being a grand Miſtake in moſt, who think to recover loſt ſtrength by over-rich Food, ſtrong Cordial Drinks, and great quantities; for they do but add a ſecond charge & inconveniency to Nature; for the Spirits that were weak before, by theſe Intemperances are made weaker. Likewiſe, all *Women* in this time of their *Lying-in*, ſhould be adviſed not to drink too freely of any ſorts of Liquor, eſpecially ſuch as apt are to breed much Milk, for fear of ſore Breaſts and Feavers; let them beware of ſtrong Drinks, becauſe they heat the *blood & body* beyond *Mediocrity*, evaporate the *Volatile Spirits*, and awaken the *Central Fires*, which ought not by any means to be ſtirred up.

11. *Cleanneſs* in *Women* is a moſt ſublim Vertue, and to be had in the higheſt Eſteem and Veneration,

Veneration, because of the manifold benefits which do thence proceed, it preserves mankind even in the very Root, which the great Prophet *Moses* well understood, whence arose his Laws of *Cleanness* and *Separation*. Many of the Antients did not count it lawful to know a Woman after known *Conception*; 1st, because then the End of Nature is answered, and also God's Law; 2*dly*, because then the Inclinations to *Copulations* in all Females ceaseth, except in some depraved Natures, and through wanton sinful Provocations, as is before mentioned. Now this being none of the least Intemperances and Uncleannesses, ought to be considered by all People, the rather for that it strikes at the Root, and corrupts mankind in the very Radix: But on the contrary, there is nothing more preserves the Fruit sound and healthful, than Cleanness and Separation.

Also, if *Men* did separate themselves from *Women* all those proper times and seasons which Nature forbids them, and did sometimes lie alone, and keep themselves Chaste, it would render them more healthy, strong and full of lively Spirits, and more Masculine, it being an Effæminating thing for *Men* and *Women* to lie alwayes together, making no distinction of Uncleannesses, or of Sickness, there being scarce any particular Intemperance or Uncleanness that destroys more Men, Women and Children than this; besides, it enfeebles the Courage, and makes

makes Men low Spirited, and also lessen their Affections, except in some few dulling Natures; in a word, it debilitates all the parts, and brings an infinit number of Diseases: How many Thousands of poor Children are yearly destroyed by the Effects of the before-mentioned Intemperances, some by *Leprous Scabby Diseases*, *Boils* and *running Sores*, and the Disease vulgarly called, *The KING's Evil* (but to speak truth, it is the *Mother* and *Father's Evil*) others with *weak Joints* and *Ricketty Distempers*, and many other Calamities, as *Consumptions*, *Stoppages*, *Convulsions* and *windy Diseases*.

But here I am apprehensive, that I shall *offend the Women* by telling them the truth, and which any of them might know to be truth, if they would but look into themselves, and examine things. It being a gross Error for any to imagin that Man in the beginning was made, as to his outward man, more corrupt, or subject to Distempers than the Beasts of the Field, all sorts of which are now an hundred-fold more Healthy than Mankind; yet both they and man, as to the Elements of the Body, are compounded of one and the same matter: And as the Creator has endued man with Wisdom, Reason and Understanding above and beyond all other Creatures visible, so on the other side, there is not a Creature under Heaven of a sounder and more healthy Constitution than man in his Original; nay, 'tis certain man is naturally the most compleat-

eſt, for the holy Angels have always appeared in Humane ſhapes: Likewiſe, man according to his bigneſs, is not only ſtrong, but of a great Spirit, full of Vigour, and the ſoundneſs of his Primitive Conſtitution appears by his long Life in the firſt Ages: Therefore it is not through the Imbecillity of his natural Frame and Compoſition (as ſome would have it) that he is afflicted with ſuch a number of *Diſeaſes*, from and by means of his *Intemperance* and *Uncleanneſſes*, in which two Evils men do ſurpaſs all other Creatures, and conſequently are more diſeaſed than any of them.

But had Man lived in obedience to the divine and natural Law of God, he would as much have ſurpaſſed the Beaſts in Health as now they do him, and Children would be as ſound and free from Diſeaſes as the young Ones of other Creatures are, had not their Parents corrupted themſelves by their Intemperances in their Radix, and trained their Children up in the like Inconveniencies; and this is the true cauſe of mans Imbecillities, whereby he is become inferiour unto the very Beaſts as to Health; Not that he was made ſo in his Creation, for we do not read that the Antients were ſickly and ſubject to this and the other Diſeaſe, nor of the immature Death or Sickneſſes, either of their Women, or eſpecially of their Children, whence we may conclude that they were ſound, and not liable to ſo many burthenſom Diſeaſes, as we and our Children are ſubject to;

to; and this we may be the rather confirmed in, becauſe the Scriptures do teſtifie, That the days of Mankind were ſhortned becauſe of their *Intemperances*, as *Gen.6.* The Violences and Intemperances of man had corrupted the whole Earth, and all things therein, which was the grand cauſe of infinit Diſtempers, and the ſhortning of Life; an example of this we have in many of the Beaſts, who are expoſed to the unmercifulneſs of men, and more eſpecially in Horſes, who in their Radixes are one of the moſt healthy ſorts of Creatures, of ſtrong hardy hot Conſtitutions and Natures; nevertheleſs, through the hard uſuage and ſtrain their cruel Drivers force them unto, they become the moſt diſeaſed of all others.

Moreover, theſe inhumane *Outrages*, *Uncleanneſſes* and *Intemperances*, do awaken Gods Wrath in the Conſtellations and outward Elements, and powerfully, as by *Simile*, draw down malignant Influencies, whence proceed particular and univerſal Calamities. Whereas if mankind did live in the obſervation of Gods Law in Nature, and contented himſelf with what was needful and ſuitable to his Nature, the ſame would not only lay a ſure Foundation for Health, both of Body and Mind, but Magnetically attract the benevolent Influxes of the Cœleſtial Bodies, and make even this *lower Life* a kind of *Paradiſe* both for *Innocency* and pure *unſullied Pleaſures*.

12. All *Women* and *Nurſes* ought to be careful that

that they do not *swathe* or *bind* their young Infants too hard, which many are guilty of; for the delicate tender Nerves and small Bones of Children cannot endure such usuage without great Inconveniency, by awakening the internal heat, which spreads through all the Body, and makes the external parts glow with an unnatural heat, which makes the Child fret and cry, and that spends its strength, and puts its whole Body into disorder: And after they have thus pinion'd up the poor Infant,& wrapt it in so many Coverings, they then cover it up again in a Cradle or Bed, (but the best of the two is a Cradle) where for the most part they are kept over-hot, and the pleasant Air prevented of having its free Influencies upon them, whereby their pure Spirits are suffocated and rendred impure, the Circulation of their Blood obstructed, which occasions many Infirmities, as loss of Appetite, stoppages of the Breast, and Generation of that universal Disease the *Wind*, which is a mortal Enemy to Children: Also this hard binding does often deform the Body, and destroy the Proportions of the Limbs and Joynts, which are easily forced out of due place in those tender Years, which brings a great deal of uneasiness and torture to them, and proves of very evil consequence as to Health, as many of our fine Citizens Wives, and others may know by woful Experience.

Indeed these prepostorous wayes are so contrary and disagreeing to *Nature*, that thereby is

deſtroyed the chief pleaſure and delight of young Children; but to make them amends for ſuch their hard Uſage and Deformities, if they happen with difficulty to out-live Childhood, their Parents being much concerned at the crookedneſs and diſproportions of their Children, which themſelves have chiefly occaſioned, muſt needs ſend for the *Iron or Steel-Bodice-maker*, which rarely doth any good, but generally the contrary, putting Youth to unſpeakable Miſery to no purpoſe; and this conceited Remedy proves of as dangerous conſequence to many as the firſt Original Evil: Therefore theſe Courſes ought to be avoided, for they bring many Diſtempers on the Body, which Nature is never able to out-grow, eſpecially in *weak Conſtitutions*, for they infeeble the whole Body, cauſe the *Conſuſion of the Breaſt*, lay Foundations for *Conſumptions*, and cauſe many to have pale thin Complexions, weak Joints, &c.

Of *Food* fit for *Children*, and the contrary; Alſo of Quantity and Quality.

The beſt Food for young *Children*, next their *Mothers Milk*, is good *Cows Milk*, raw, with ſome *crumbs of Bread* in it, alwayes obſerving that it firſt ſtand till it be cold, after 'tis milkt, before you give it them; For 'tis a great Error in Phyſitians and others, to adviſe *conſumptive People* to drink

drink Milk hot from the Cow, for that Heat is of a Windy Quality that swells the Body, and sends Fumes into the Head, and is harder of concoction than the same Milk is, when 'tis cold. Touching which, I desire not that any Body should take my bare Word in opposition to the Learned, but it being so easie and familiar a thing, let them try, and then they shall know by Experience.

Therefore, I say, in Summer your Children may eat it *Cold*, but in the Winter you may warm it as hot as your *Blood*, or if you have a desire to alter it, the best way is to boyl it, adding some Water to it with a little Flour, and sometimes Oat-meal; but remember that it do not boyl too long, nor too thick, for that makes it of a grosser Nature and harder of Digestion, and breeds thicker *Blood*, which is of ill consequence to *Children*.

I know Mistress Nurse will be offended that I talk of giving Children *Raw Milk*: but I must tell her, That properly the same ought not to be called *Raw*, because it hath passed through several Digestions and Fermentations, even to the highest degree, so that it is not inferiour to Womens Milk, and much better than most of theirs, because of their Infirmities and improper Foods and Drinks. And Womens Milk may as properly be counted *Raw* as the Cows, to whom I know no Creature comparable for Sweetness, Cleanness and Wholsomness; their breathing is an excellent

lent Perfume, and their very Excrement is little less, and yet our good Dames would think it a sad business, if they should give their Children *unboyed Milk*; whereas the boyling thereof destroys the wheyey part of it, and fixes it, and makes it thicker and harder of Concoction; but on the contrary, *Raw Milk*, as they call it, that is, unboyled, is of a cleansing Quality, easie of Digestion, carries away downwards all windy matter out of the Stomach and Vessels, and causeth it to pass away freely, there being no sort of Food or Physick like it, so that 'tis an excellent Remedy to prevent all *Convulsions* and griping Pains of the Stomach, attending windy Diseases in Children.

And when *Children* begin to be capable to eat *harder* Food, then *Bread* and *Butter*, and *Bread* and *Cheese* will be good Food for them; (provided that the *Cheese* be not too old, nor too stale and strong, for such *Cheese* is very injurious to *Children*, heating the Blood, and causing too great a Drought.) But most *Foods* that are in use in this wanton superfluous Age, are improper for *Children*, one of which is much in use amongst the richest sort, and indeed most People now-a-dayes feed their *Children* with it, viz. *Water-Pap*, that is, *Bread* and *Water*, supposing that sort of Food to be light of Concoction, which is a great mistake; for *Bread*, the chief Ingredient therein, has already passed through the highest Preparation it is capable of; for the first preparation

paration in all sorts of Food does digest and destroy the crude Body of Phlegm, and sets the spirituous parts at liberty, which by a second Preparation must be destroyed; and then such Foods and Drinks become dull and heavy, and lie hard upon the Stomach, yield but a bad Nourishment, breed thick gross Blood, whence proceed Stoppages, and many Infirmities of the Breast; and are so contrary to Nature, that those that do prepare any sort of Food a second time, are forced to add some predominating strong Ingredients that are rich, as Sugar, Spice, and *Spanish* Fruits to hide the Qualities of the first and grand Ingredients; for who could indure to eat *Bread* and *Water* boyled together alone, or *Bread* and *Ale*, or *Bread* and *Wine*? And yet all these in themselves, and without any alteration, are very pleasant and wholsom.

Furthermore, all *fat Flesh* is very hurtful to *Children*, for it furs and oyls the Stomach and Passages, and in some *Children*, whose retentive and digestive Faculties are weak, and the Expulsive strong, it quickly slips out of the Stomach into the Bowels, and loosens the Belly too violently, causing griping Pains, especially when *Flesh* is not good, and at some certain seasons of the Year.

Likewise, all kinds of *strong Drinks* are Abomination unto the Natures of *Children*, it drys and heats them, infects the Blood with sharp mangy Humours and Diseases, evaporates the pure

pure volatile Spirits, &c. But of all ſorts of *Drinks*, the moſt fit and proper for *Children* is *Water*; the next is *ſmall Beer* that is well brewed.

All kind of *melted Butter* and *fryed Foods*, be they what they will, are hurtful to the Health of all People, if not very ſparingly taken, but more eſpecially to *Children*; for *Butter* has paſſed through ſeveral Digeſtions and Fermentations that have opened the groſs body, and made the ſpirituous parts *flying* or *volatile*, and therefore if *Butter* ſtand open a little while in the Air, it deſtroys the goodneſs and pure brisk taſte of it; but if it be committed to the Fire, then the pure Verture is immediately ſuffocated or evaporated; and then it turns into a groſs *ſtrong Oyl*, which is very offenſive to Nature; but many to prevent its running into Oyl, will add Water to it, and keep it in motion, and ſo by the help of the Water, the Motion and the Air, the Spirituous parts are kept living, which indeed is the beſt way of *melting of Butter*: Nevertheleſs, even this is groſſer on the Stomach, and oyls, furs and obſtructs the Paſſages more than *Butter* eaten on *Bread*, which is the beſt and moſt natural way of uſing it.

The truth hereof is further manifeſted by this, take *Butter*, *Flour* and *Water*, and make it into Paſte, as they do for *Pies*, and then bake it, and let any of thoſe which love ſuch things beſt, be confined to live on it for two or three

Weeks,

Weeks, and confine another to *Bread* and *Butter*, and see which will be tired first; 'tis certain he that eats the *baked Bread* and *Butter* shall presently loathe it, but he that lives on the *common Bread* and *Butter* may continue to live thereon, and be well sustained, without being weary of it for many Years, and yet all is but *Bread* and *Butter*, only the preparation makes the difference. For you may observe, that all kinds of Food made of *fine Flour* and *Butter*, and baked, is of a close heavy substance, hard of Digestion, that fouls and makes the blood thick and gross, and being first invented for Wantonness and State, are continued to gratifie the same Properties, and therefore ought to be banished from all *sober Wise mens Tables.*

Of the *Quantity* of *Childrens Food.*

There are but few *Mothers* or *Nurses* but do err in *Quantity* as much, and more often than in the *Quality* of the Victuals which they take themselves or give their *Children.* Now over-charging of Nature is more dangerous than Food that is of a contrary Quality, or made so by improper Mixtures and Preparation, though both are very bad. 'Tis hardly to be imagined how little in Quantity and mean in Quality will gratifie and maintain *Children* in perfect Health and Liveliness, and therefore we should consider how difficult a point it is, even for People of mature

mature Age, to be Temperate in eating and drinking, more especially when Meats and Drinks are made by Spices, Sugars, forreign Fruits, and other mixtures, enticing to the Pallate, the pleasure of which you must note, does always continue many degrees beyond the necessity of the Stomach, which is one of the chief causes of Gluttony. Now if it be so hard and difficult a thing for Men and Women to be Temperate, and abstain from Excess who have experienced the Dangers, Indispositions, Relapses and the like evil Consequences thereof, How then can we expect that *Children* should understand when they have enough, that is sufficient to sustain Nature, and no more? 'Tis certain all healthy *Children* will eat and drink to the end of the pleasure of their Pallates, and till their Stomachs loathe it, more especially where such *Food* or Drinks are made enticing, as of late Years most are: And therefore it may be truly said, that all or most *Children*, are as it were taught and trained up to Gluttony from their Infancy, which has many evil Consequences.

1*st*, The over-charging *Children* with Meats and Drinks, does suffocate their pure volatile Spirits, which in them are very tender.

2*dly*, It stupifies all the Senses, causing dull heavy Indispositions to attend the whole Body, awakening the central Fire, which spreads it self, and causeth an unkindly heat through all the external parts, and in some weakly Consti-

tutions

tutions brings an *inward Feaver*, that consumes the very Flesh off the Bones.

3*dly*, It furs and stops the Passages, breeds thick gross Blood and evil Juices, which fall down upon the Joynts and makes them feeble, and dilating the Vessels of the Stomach do so impair the natural heat and digestive faculty, that most of that excessive Food is turned into phlegmatick gross watry or windy Humours, which ascend into the Head, and causeth it to grow great, and as it were swell, being heavy and sottish, which Distemper is usually called, *The Rickets*, which generally proceeds from Intemperance, and the indiscreet management of *Mothers* and *Nurses*; for Superfluity does not only contract malignant Diseases, but makes all sorts of Children (as well the strong and healthy, as such as are weak) so uneasie, that thereby they are apt on all occasions to fret and cry; it likewise makes them nasty, and of an unpleasant, dull sottish Humour, requiring double the Tendence which otherwise they would need. And when by over-gorging they have made them thus froward, then to quiet them, they presently clap more Victuals or Drink into their Mouthes, and thus force them even against their Desires, as well as beyond the Necessities of Nature, more than their Stomach can bear, which continues and encreases their Disorders; nay, they feed them till they sputter out of their Mouthes, and also *cast it up*,

which latter, many silly Women count a *good sign of Health*; whereas in truth, this *Puking* (as they call it) is a sure token indeed that such Children have strong Stomachs, but withal that their Stomachs are over-charged and disordered with too much Food; for no healthy Stomach either in Young or Old, will cast its Food up when in Health, if such Foods be eaten moderately, and be not too much in quantity, or of a contrary quality.

Also, sometimes when the Stomach is too moist, and full of watry Humours, such Children and others ought *to fast a while*, and then eat some drying Food. But on the contrary, those *Children* that have weak Heats and Stomachs, though over-charged, will seldom cast it up again, but if they do, it makes them very sick and disordered.

All which Evils are not by any means to be prevented, but by *Sobriety* and *good Order*; for all Mothers ought to give *Children* Meats and Drinks according to Reason, and not according to the Childrens desire; much less ought they to force them when their Stomachs loathe it, which wounds Nature in the very bud, destroying the airy lively Spirits, which *Children*, as all other young Creatures, are most endued withal. Observe likewise, not to give your Children Food too often, that is, not before the former is digested, which many *Women* do, and so destroy the poor Childrens Health, and lay Foundations for Diseases.

Add

Add to theſe Miſchiefs of Intemperance in Children, that it *dulls the Wit, clouds the Fancy* and *darkens the Apprehenſion*, and ſo renders them more *uncapable of all kind of Learning*; For *Temperance* and *Cleanneſs* do not only make the Body ſound, healthy, light and pleaſant, but ſtrengthens the Intellect, makes the Spirits brisk and lively, helps the Memory, and gives a penetrating underſtanding, and fits one for all Imployments both of the Body and Mind, and lays a hopeful Foundation for *Health*, *Strength* and *long Life*.

To conclude, *Cleanneſs* and *good Tendence* in Children is very profitable, and their *Beds* ought to be *clean*, *ſweet*, *hard*, and in *airy Rooms*, for their Spirits are ſo tender, that any groſs thick Air ſuffocates them: And as their *Coverings* ought not to be *too thick* or *heavy*, ſo alſo ſhould their Day-Garments be moderate, eaſie and cool, nor ſhould they be forced to *Sleep*, as the Cuſtom of ſome is, but to go to ſleep as Nature inclines them; Alſo, they muſt not ſit or lie too long without Motion; for 'tis *that* gives Spirit and Life to all young Creatures.

It is to be noted alſo, that *Womens Diſtempers*, as to *Windineſs*, and many other Weakneſſes, are much encreaſed by their *ſtraight Garments* and *Lacings*, which do preſs and wound the ſtrength of that part, it being one main Reaſon of their *ſhortneſs of Breath*, contracting the Paſſages and Veſſels of the Stomach, which cauſeth alſo Sickneſs, with pricking pains in the ſides, and often

ſends Fumes into the Head, nothing being more Injurious to them than thoſe Bodice and Stays, which are as ſtiff & hard as Boards, which makes the Stomach, Waſte and Back ſo feeble, that many when they leave them off, they feel themſelves ſo weak that they are forced to continue them, neither can they hardly turn themſelves in their Beds, but ſeem as if they were unjoynted, which cauſeth many other Inconveniencies, as *growing deformed*, and makes Labour and Exerciſes burdenſom.

If theſe Rules be followed and obſerved by any, they will find great benefit thereby, and be eaſe of much Trouble, and prevent a great Number of Diſeaſes, and lay Foundations for an healthy ſound Generation.

CHAP.

CHAP. XII.

The Cause of *SURFEITS*, and how to prevent them and keep the Body in Health. As also of large Drinking *after Meals*; and of eating of *Suppers*.

WHen any one finds himself much wearied or very hot through some violent action, or fainty through Labour, or long fasting, or any other Accidents of the like Nature, which may have wasted the Radical Moisture, and spent the pure Spirits, whereby the whole Body becomes heavy, dull and indisposed. Then to recover Nature and the Spirits, and yet at the same time prevent the Diseases called *Surfeits*, these following Rules are absolutely necessary for every one to observe:

1. Before eating or drinking you ought to rest, by sitting still and silent, or taking a small nap of sleep, or if conveniency will permit, go to Bed and keep your self warm for an hour, or two, or three, according to the greatness of the occasion, which will recover the Spirits and strengthen the natural Heat, and sharpen the Appetite, refreshing the whole Body, and chearing all the Senses, so that you shall not only eat and drink with tenfold more pleasure and delight, but with much

much more ſafety, as to Health. For no Meats or Drinks (though of the higheſt Preparation) have ſuch Power to recover and reſtore the Spirits, and make the ſweet Oyl in the Body burn clear, as *Reſt* hath; for which cauſe a man can faſt longer from Food, and with leſs prejudice to his Health, than from Reſt or Sleep. Nevertheleſs in ſome of theſe times of Wearineſs there is a neceſſity of preſent eating and drinking, but then it ought to be done ſparingly, and ſuch Food as is eaſie of Digeſtion, as *thin brisk Gruels*, *Pottages*, and the like, and that in a ſmall Quantity; for when the Spirits are ſpent by any of the forementioned Accidents, the natural Heat of the Stomach is ſo weakened, that it cannot bear any great Quantity of Meats or Drinks, nor ſuch Foods as are too ſtrong in Quality, without manifeſt danger to the Health. All Inequality in this ſtate is very perilous; for when the Radical Moiſture is waſted, the natural Spirits are dull and Impure, which cannot be reſtored but only by *Reſt*; for the quickneſs and ſharpneſs of the Stomack and digeſtive Faculty does chiefly conſiſt in the Goodneſs and Quantity of the *Radical Moiſture* and *pure Spirits*; And for this cauſe thoſe that are tired with Labour, a leſs Quantity of ſtrong Drink or Food will overcome them: Alſo, thoſe that are endued with ſtrong Spirits, and whoſe Radical Moiſtures are pure and free from Obſtructions, have good ſharp Appetites, and can eat and drink greater Quantities without prejudice

prejudice to their Health; but on the contrary, ſuch as have but weak Heats and few Spirits have but little Stomachs, and faint deſires to eat, their Stomachs being full before their Bellies; and the ſame is to be underſtood when the Spirits and Natural Heat are impared and made impotent by Accidents. Therefore Reſt after any kind of Wearineſs (be it what it will) is a moſt ſafe means to preſerve Health, and prevent the generation of Diſeaſes.

2. It is to be noted, That *Surfeits* and *Obſtructions* are not, (as many ſuppoſe) contracted at the firſt or ſecond Inconveniency (except the Accident or Diſorder be very great) but by degrees, every Exceſs ſows ſome ſeeds for Diſeaſes, which would be prevented, if care were taken, and Nature not overcharged, eſpecially at the forementioned times, *viz.* when the Spirits are weakened or ſpent, for then the ſweet Oyl and Radical Moiſture immediately turns ſoweriſh, and then follows an unnatural Heat and Diſorder through the whole Body, with a dizzineſs in the Head; for the *Volatile Spirit* is the true Life and Beeing of every thing.

Many lively Inſtances might be given to demonſtrate this, as we ſee in all the Vegitations of the Earth, if the *ſpirituous parts* be any way deſtroyed or ſuffocated, that *Herb*, *Seed* or *Grain* decays and becomes of no uſe or vertue; which is likewiſe manifeſt in all *Spirituous Liquors*, *Beer*, *Ale*, *Syder*, *Wine*, *&c.* if by long keeping or other

other accidents the ſpirituous parts be waſted or evaporated, immediately the ſweet Quality (as it were) dyeth, and then the *bitter ſower aſtringent Properties* predominate, and appear in their own Forms, which whilſt the *ſpirituous* and *ſweet Qualities* were ſtrong, and not violated, did lie hid, being therein incorporated. So that were it poſſible for man by any Art to retain the *Volatile Spirit* in any Liquors or other things, then ſuch things would continue firm and good in all their parts forever.

The ſame is to be conceived in the Humane Nature, and therefore all People ought to conſider the danger the Spirit is in on all Diſorders and Superfluities; for preſently the Appetite is dulled and the Pallate cannot taſte or diſtinguiſh the pure Reliſh of any ſort of Food. For where the Spirits are weak all the Properties of Nature become unequal in their operation, and riſe up with a kind of Violence or hunger after the ſweet Oyl, with eagerneſs to devour it, which is the true Life, Pleaſure and Moderator of all the other Properties and Qualities; and therefore when once the ſame is wounded, the whole *Syſteme* of Nature is diſordered, and all her Oeconomy diſturbed. And this is really the very Root of all Diſtemperatures both of the Body and Mind; which if every one did underſtand, and take care that Nature were not overcharged, might eaſily be prevented. But though Nature doth frequently complain, ſigh, groan and languiſh

guish under many such Inconveniencies and burdens, yet few there be that ever think or consider the cause from whence such Indispositions proceed, but for the most part, through Ignorance, take wrong measures; for if any find themselves weak, fainty, weary, and the like, they presently think to supply this defect of Nature by giving her good store of rich Food and Cordial Drinks, which for the most part do but add a second burthen to her, and proves of more hazardous consequence to the Health, than the first Disorder, since these Indispositions generally come not for want of Nourishment, but rather the contrary, and for want of due Rest after too violent Actions or over-long continuance at them, and for lack of giving Nature proportionable Meats and Drinks, whereby the Spirits and Radical Moisture are wasted, as aforesaid; though it must be confessed, *That Health and Strength cannot be maintained, but by a constant supply of Meats and Drinks*, yet the main thing is in the due and proper *Timing* thereof. Therefore weak-natur'd People at all times, and others, whenever by Labour, Travel or Fasting they are brought into a weak and fainty state, should then be more than ordinarily careful that their Meats and Drinks be not too strong, nor too much in Quantity, nor of a contrary Quality, but proportionable to the present strength of their Natural Heat.

3. Great drinking of *Wine* and *strong Drinks*,

after full Meals of *Fleſh* and *Fiſh*, (moſt of them being of diſagreeing Natures one to the other) do often wound the Health, and that Conſtitution is rarely known that they do not prove of evil and dangerous conſequence unto; which many of the richeſt ſort of People in this Nation might know by woful Experience, eſpecially in *LONDON*, who do yearly ſpend many Hundreds, (I think I may ſay Thouſands) of Pounds on their *Ungodly Paunches*. Many of whom may ſave themſelves that charge and trouble they are uſually at in learning of *Mounſieur Nimble-heels*, the *Dancing-Maſter*, how to go upright, for their *Bellies* are ſwellen up to their *Chins*, which forces them to *behold the Skie*, but not for *Contemplation-ſake* you may be ſure, but out of pure neceſſity, and without any more Impreſſions of Reverence towards the Almighty All-Wiſe Creator, than their *Fellow-Bruits*; for their *Brains* are ſunk into their *Bellies*; *Injection* and *Ejection* is the buſineſs of their Life, and all their precious hours are ſpent between the *Platter* and the *Glaſs*, and the *Cloſe-ſtool* and *Piſs-pot*. Are not theſe fine Fellows to call themſelves *Chriſtians* and *Right Worſhipfulls*?

The natural Heat being overcharg'd by too great a Quantity of Rich Food, that contains overmuch Nouriſhment, ſtops the Paſſages, arreſts the Spirits, and makes the Stomach violently attract unto it ſelf from all parts of the Body, the pleaſant moiſt Vapours, to help and aſſiſt her

to

to overcome and digest that load of Victuals which they have ingorged, that often puts Nature very hard to it in her internal Laboratory, causing a kind of suffocation of the pure Spirits, drying and consuming the *Radical Moisture* and thin refreshing Vapours. Therefore after such *Epicurian Meals*, there is always an Indisposition through the whole Body, with dulling Fumes in the Head, and drouzinesse, that generally continues, four, five or six hours, more or less, according to the strength of each mans Constitution, and the Quantity of Food. During which time the Passages of the Spirits are obstructed, the Pores stopt, so that the thin pleasant Vapours of the Air from without cannot penetrate, and thence the blood is heated, and its Circulation hindred; and all this by gross phlegmatick Juices arising from Superfluities, which impede the Passages and free Course of Nature. But after some hours, when Nature hath struggled with these Besiegers, and flung off their Chains, and overcome her Enemy, and forced her way, and made a separation, then again the Road of the Spirits is again laid open, and the Pores are unlockt to let in the refreshing Breezes, and the Man grows brisk and lively, and fit for businesse--- And so indeed he might have been all this while, if to pamper a liquorish Pallate, and gratifie an extravagant Humour and Custom, he had not willfully *Ingurgitated* so much Food, as thus oppressed Nature for the present; and though he

think now all's over, and is ready the very next day to attacque her again with a like Debauch, yet he shall shortly find, the Dregs remain, there is a *Morbifick matter* left, and continually encreased, which at length being ripened into Act by some proper Aspect of the Heavens, or similary Accident on Earth, breaks forth into a most grievous *Surfeit* or violent *Feaver*, and the Man is all on *fire*, and *sighs*, and *languishes*, and *dyes*. And who shall pity him? since if he would in time have hearkened to the Voice of *Reason* or *Experience*, either of them would have told him, That the sole Intention of Nature in eating and drinking is purely to support and refresh her, and not burden her; and therefore he ought to have chosen simple Food, and the Quantity not too great for the natural Heat, and then he should have found, after such eating and drinking, a certain pleasant refreshing and chearing Joy spread through the whole Body, from the *Center* to the *Circumference*, being more brisk, lively, active and useful than before.

But still, many there are, that be not content to *Over-cram* Nature with too great a Quantity of Food, but they will needs *drown* her too, with a deluge of Drink, pouring in such vast Quantities of *Wine* and *strong Liquors* into thir fooliſh Hogsheads, as if they designed to make their *Souls immediately swim out of their Bodies*. This second Charge, especially when it comes immediately upon, or soon after the first, wounds

Dame

Dame Nature to the very Heart, and sets her on fire, consuming the *sweet Oyl* and *Radical Moisture* by whole-sale, suffocates the *purer Spirits*, and puts the *Blood* (their limpid and natural *Habitation*) all into a Combustion; and the first and greatest Sufferer in this *Hurliburly* is the pure *Volatile Spirit*, *Balsamick Body* and *pure Oyl*, which is of a friendly Nature, so meek and gentle, that it cannot, without manifest danger to the Health, endure any such harsh Fires or churlish Motions. And whenever Violence is offered to this benigne Quality, Nature falls into a languishing, which makes the Functions of the Stomach to cease, and the *Salt's* spirit looseth its savour, if the Disorder happen near the Center of Life: But if only the pure Spirits and sweet Oyl of any Member be hurt, then it often falls out that the Evil and Defect remains only in that Member, and the Stomach and Center continue well; and in such cases the Life is seldom in danger.

But many *Physitians*, mistaken in Nature, do conclude, *That the cause of such Defects proceed from some ill-habit or vitiated Tone of the Stomach, and more Central parts*; and therefore they will give strong Potions of harsh Medicines, both *Purging* and *Vomiting*, which for the most part hurt Nature, weaken the Center, help to weaken and destroy the Balsamick Vertues, and the Limb or Member afflicted grows worse; for when in any Member the wrathful *Saturnal* and *Mercurial* Poysons and sulpherous Heats of *Mars* are stirred

up

up and awakened, they will in a little time envenom the whole, and make it burn like fire with Pains, whence Swellings and Putrifactions proceed. Did People rightly understand this, they would be afraid to commit such Excess, loading Nature beyond what she can bear, by adding *Intemperance* to *Intemperance*, as first to over-gorge themselves with too much, as well as too rich Food, and then to drink such great Quantities of *Strong Drink* after it; These two Superfluities Nature cannot bear at one time without great Injury to Health.

And therefore since some men are such Swine as to delight to overcharge Nature with too much Drink, their safest way is to drink when their Stomachs are rather empty than full; for hard drinking doth not very often surfeit, when the Stomach is free from Fullness (except men drink to a very excessive pitch, and of various sorts of Drink, or such as is bad in its kind) especially when men are at mature Age, or rather old than young; for indeed all *strong Drinks* are absolutely against the Health of *Young People*, by reason their Blood is more hot, which being encreased, sets Nature on Fire, and precipitates them into *Fury*, *Lust* and *Madness*.

But it may be observed, that more People do surfeit themselves and destroy their Health by *Gluttony* and *Superfluous Eating*, than by *Over-drinking* (though perhaps the *Sin of Drunkenness* makes more noise in the World) for *Gluttony* is hid

hid in the Bud, and little or no notice taken of it, but is indeed committed by all sorts of People, both *Male* and *Female*, *Young* and *Old*, but more especially by *Young People* and *Children*. And the Reasons hereof are, because Food is of an heavy gross Nature, and hard of Concoction, and requires time for Digestion, so that Nature cannot so easily rid her self of it; but *Drink* doth pass through several Digestions and Fermentations, by which the spirituous parts are already become volatile, that the Stomach and Natural Heat have no such difficulty to separate it, for that is done almost as soon as it comes into the Stomach. The *spirituous parts* incorporating themselves with their *similies*, *viz.* with the natural Heat, as every man is sensible of, presently after the drinking of strong Drinks, which set the whole Body into an heat, if such Quantity be drunk as causeth an evaporation of the natural Spirits, and the phlegmatick part thereof falleth down into the *Ureters*; so that though it must be confessed, That superfluity in drinking is very injurious to Nature, yet being of a thin spirituous Quality, it finds many quick ways of Evacuation and Transpirations; therefore not so dangerous as overmuch eating; but both are bad against Health, and great sins against God and Nature. Besides, those that are inclin'd to Drink, are manifest to all men, and so their Irregularities often restrain'd through shame, and respect to their Credit; whereas the other gormandize publickly,

and

and without the leaſt Reflection, ſo general and cuſtomary is that Vice become.

4. The *Eating of Suppers* is profitable but to few, except *Young People*, whoſe Imployments are hard, and in the Fields or open Air, or ſuch as do not make Dinners, and whoſe Food and Drinks are mean; for ſuch People may eat *Suppers* without prejudice, as alſo ſuch as accuſtom themſelves to eat in the Morning and faſt till Night; alſo they that be of Houſe-Imployments. But for all ſorts of People that live ſedentary Lives, and are of eaſie Imployments, more eſpecially thoſe that are of mature Age, as *Gentlemen* and *Citizens*, *&c.* who uſe themſelves to lie long in Bed in the Morning, and to great Dinners and rich Cordial Drinks, whoſe Tables are ſo adorned and ſet forth, not only with ſuch great ſtore of rich Food, but alſo with other Circumſtances of great Charge, ſo that a ſober man would not imagin that ſo great Coſt, Pains and Time ſhould be ſpent thereon, except ſuch Dinners would continue and ſuſtain Nature ſeveral years, but alas! the ſame is all ſwallowed and devoured in one hour, and all the Pleaſure of it gone, and for real uſe an honeſt piece of *Bread* and *Cheeſe* ſhould do a man three times more good than all this variety of Dainties, whoſe beſt ſervice is to make work for the *Doctors* and *Apothecaries*, and they to provide Imployment for the *Sextons*; or if they eſcape the *Wooden Tenement* and *Flannel*, all they have to ſhew in Memory of theſe chargeable

Treats

Treats, is an *empty Purse*, a *disordered Mind*, a *loathsomely sullied Soul*, and an *indisposed distempered Body*, as full of Diseases as an Hospital.

To this sort of People it is most injurious to make *Suppers*; neither indeed are they good for any who live easie, and eat Dinners, because the space between *Dinner* and *Supper* is not sufficient to make a perfect Concoction, especially with those that eat much *Flesh* and *Fish*, or Food that is fat; for after such Food men ought to fast at the least eight or ten hours, because the oily substance furs the Passages and dulls the natural Heat and Action of the Stomach, and consequently requires a longer time for Concoction than *Herbs*, *Seeds*, *Fruits* or *Grains*. Besides, *Flesh* is of a grosser substance, and more phlegmatick, therefore apter to generate Obstructions, thicker Blood, and more impure Spirits, and therefore those that feed thereon ought to fast a considerable time after it (by which means the natural Heat of the Stomach may the better digest the superfluous gross matter) before fresh Food be taken into the Stomach again.

Therefore the best times for eating, are about eight or nine in the Morning, and five in the Afternoon; for nothing gives greater advantages to the Stomach to cleanse it self from all gross superfluous matter, than time and forbearance of eating or drinking for a fit space, which makes the edge of the Appetite sharp, and the Pallate Perfect.

Moreover, *Suppers* (except to Young People, and such as have prepar'd their Stomachs by large Fastings and Labours) fill the Body full of Wind, and cause it to glow with an unnatural Heat and unsound sleep. And yet some there are, who (through a disorderly Life, their Natures being depraved) are so troubled with Windy Diseases, that they are forced to eat *Suppers* to prevent the burdensom pains of the *Wind*, and yet all will not do. But the most considerable thing why *Suppers* prove burdensom and unhealthy to Nature, is, because in the Night the Body is without Motion, and seems to cease from Action, and the Roms are made close, and the whole Body kept much hotter than in the day, all which doth prevent the pure thin vapours of the *Air* from penetrating the Body; but in the day the body being kept cooler than in the night, it is fuller of motion, causing a more perfect Concoction.

Therefore the most natural and approved way to Health, is to make but *Two Meals* in twenty four hours, one (as I said) in the Morning, the other about four or five in the Afternoon. And it is to be observed, that the strongest Food and greatest Quantity ought to be eaten in the Morning, and the smaller Quantity, and such as is easiest of Concoction in the After-noon, *viz. Milk-Pottage*, *Milk* and *Flour*, *Milk* as it comes from the *Cow*, after 'tis cold, eaten with *Bread*, *Water-Gruels*, *&c.* Now the the Reason of this

this is, because in the Morning, the Spirits, through Rest, are restored fresh and brisk, and the Sun is not come to the Meridian, but by that time it arrives there, the Food is pretty well digested; for you must note, That when the Sun comes to the *Meridian*, it doth more or less exhale or cause some Evaporations of the natural Spirits, especially in hot Seasons; and therefore Nature is then more indisposed, dull and heavy than at other times. Also, the fore-part of the day hath spent the Spirits by *Labour*, *Exercise*, *&c.* For this cause most People do find themselves dull and heavy after Dinner.

There is nothing that does more help Concoction than the cool refreshing Influencies of the Air; for it strengthens the natural Heat, and makes it more central; for which cause People in cold Weather have greater and stronger Appetites, and more Spirits than in hot; and therefore are able to endure more Action; so likewise such as are bred in cold Countries, are harder, stronger, and for the most part longer liv'd than those that inhabit in over-hot Regions; for Heat dries up the thin spirituous Vapours and Radical Moisture in the Body, and causes the internal Heat and Moisture (which should serve for the help of Concoction) to spread it self into all the external parts of the Body; for all outward Heat does by simile draw forth the internal heat, and cause the pure Spirits to evaporate. For this very Reason mens desires are much after

Drink in hot Seasons, and on the contrary for Food in cold; Thus likewise the heat of Beds, where most People wrap themselves up very warm, takes away the Appetite; for let a man go to Bed some-what hungry, yet after he has slept, his Stomach shall seem dull, and his desire of eating gone, till his motion for a while in the Air does recall it; and the same Quantity of Food eaten for a *Supper*, which proves burdensom to him that goes to Bed, shall be most pleasant and lightsome to one that sits up all night, so great is the power of Air and Motion. Therefore all hot soft *Feather-Beds*, with thick Coverings, which most People use themselves to, with Curtains drawn, *&c.* so that their Chambers are in the next degree to *Bagneo's* or *Hot-Houses*, are very inconvenient; for they weaken the Back and Joynts, destroy the Appetite, and render the whole Body so delicate and tender, that every little Inconveniency is felt, and such People can scarce endure the fresh Air to blow upon them, without some prejudice to their Health, which doth encrease stoppages and all Windy Diseases; but on the contrary, open fresh Airs, Rooms that have large Windows and fair Prospects, and the Bed open, hard and clean, so that the refreshing Influencies of the Air may pass freely, will strengthen the whole Body, beget and encrease Appetite, and make the spirits powerful, whereby Nature does avoid many Inconveniencies and Diseases.

CHAP.

CHAP. XIII.

Of *Windy Diseases*, the Reasons thereof in Nature, & why English People especially *Women*, are so much troubled therewith; Also, an Account of the *Inconveniency* of *eating* and *drinking between Meals*.

THE Generation of *Windy Diseases* in the Body arise from many Causes, but chiefly from Three, *viz.*

1. From *eating and drinking of too great Quantities of various sorts of gross fat Food and strong Drinks, of disagreeing Natures*; which stretch the Vessels of the Stomach beyond what is natural, and generate evil Juices of a sower keen Quality, and sharp griping Nature; for it is not purely Wind, or an airy Quality, that doth so gripe and pain the Body, and send up such Fumes and Vapours into the Head; for if it were not so, Nature would find some way to discharge it, which perhaps might make a noise, but not be painful. But this windy substance is mixed with a sharp sower thin poysonous matter that runs out of one place into another, and causeth griping pains; and all this chiefly proceeds from *Repletion*, and too much Nourishment, and uncocted matter. For when Meats and Drinks

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are taken, that are either ill prepared or too much in Quantity, or of a contrary Quality to the Constitution, then the natural Heat of the Stomach and digestive Faculty cannot concoct such Foods nor make any perfect separation, nor cast out those evil Juices and Venoms, which all sorts of such Food doth contain, but especially *Flesh* and *fat strong Meats*, which are apt to lodge in Vessels, and cause Pains and Swellings; for what part or Member soever of the Body is by any Accident made weak, these evil Humours will flow unto and seize that part in an especial manner; thus, If the Brain be weak it causeth a violent Head-Ach to continue for several days together, with a dizziness; but if the more central parts, as the Breast and Passages be impotent, then you shall find all the Faculties of the Stomach debilitated, and its rententive Property so impaired, that it cannot retain the Food, whence proceeds Ca hings & vomitings; but on the contrary, if the Centre be well fortified with a powerful natural Heat, then the Stomach easily flings them off, & they disperse themselves into the Members and more external parts, which causeth swellings and grievous pains in the Hips, Legs and Arms, or where-else it happens, often *shifting* from *one* part to *another*, which some call the *Windy Gout*, a Disease, though very painful, yet not so dangerous as when it lies and centers it self near the *Heart* and *vital Parts*; for when they lodge about the Stomach, such People are not well either full or fasting; for after eating this

this Humor doth so sower the Food, that it makes the Stomach sick, and subject to sower belchings, and the whole body to swell, and sickish Qualms to arise: and this enticeth many to take a dram of *Brandy*, or other strong spirituons Drink to help Concoction, which seems to give some ease for the present, but in a little time the same Inconveniency will return, and then again, away they run to their *Doctor Brandy-Bottle*, and thus come to accustom themselves to such strong fiery Liquors, whereby they yet more and more weaken the Stomach, and cause the before-mentioned *Windy Diseases* to encrease, so that in a little time they shall not be able to eat any Food without a *Dram* after it; nay, it will come to that at last, that they will not be able to digest their Food either with it or without it, the Liquor will make such a Prey of Nature, causing the Head never to be free from dulling Fumes and Vapours.

Now these Diseases are very rarely cured by any of the Medicines that are appropriated to to them, because most People do more or less continue the same Disorders which were the first cause thereof. For no *Medicines* have such Power either to prevent or remedy these Disorders in the Body, as Temperance, Cleanness and good Order; for they have an inward Power and certain Efficacy for that purpose; and if Temperance be continued, it will augment the *Radical Moisture* and *pure Spirits*, & by degrees strengthen the natural Heat of the Stomach, which only

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the Power to draw all such windy gross sharp matter from all parts of the body, and so cast it out, if through length of time it be not become too central; for the natural Heat hath a magnetick Vertue, that forcibly attracts all such matter as burdens Nature, even from the most inward *Cavities* and furthest *Circumference* unto it self, and there digests and throws it off, both upwards and downwards, if a proper degree of Temperance be observed both in Quantity and Quality, and fresh supplies of Food and Drink come not too often. For so powerful is this attractive Faculty of the Stomach, that it will draw the very *Flesh off the Bones*, as is most manifest both by men and beasts, if the Stomach be not supplied with convenient Quantities of Meats and Drinks; for this Heat which serves for concoction and separation is never idle, but always continues its motion and action, so long as the Spirits are lively, and that there doth remain any Oyl in the Lamp. For this cause *moderate Fasting* hath been commended by all Wise Men, and a clean well prepared Diet hath great Power, not only to prevent Diseases, both of the Body and Mind, but also to root them out, especially when the cause of such Diseases (as generally it happens) have arisen from over-charging of Nature with too great Quantities of Flesh and Fish, and the more because People make no distinction between *Clean* and *Unclean*, nor of he *Seasons of the Year*, of the *Surfeits* or *Diseases* the Cattel are subject unto.

unto, whose Flesh they eat, nor regard the improper Mixtures of such Food, &c.

2. The *second cause of Windy Diseases*, I assign to be the frequent eating and drinking of *Hot Foods*, I do not mean such as are hot in their own nature and operation, but such as having been prepared by Fire, are eaten before those fiery sulpherous *Steems* are evaporated; for they are of a very pernicious venomous Quality, and altogether of a contrary Nature to the genuine Heat of Nature, and particularly of the Stomach also; for this fiery heat will no longer incorporate it self with such Foods, Broths, *&c.* than it is forced by the constant heat of the fire; for as soon as they are taken from thence this sulpherous *Steem* or humid *Vapour* will hastily separate of its own accord, which does manifest that this Heat is an Alien, and that Nature casts it out as an Enemy; for indeed it contains three venomous Qualities, that are absolutely pernicious to Health, *viz.*

1*st*, The first is an *harsh Fire*, of a *Saturnine Martial Nature*, of a keen sharp fretting operation, which dulls the pure Spirits, and infects the Blood with a Maingy itching Humour.

2*dly*, It contains a gross *deadly poysonous Water*, or *humid Quality*, that does incorporate it self with the grossest parts of the Air, and fly away in a steem or Vapour; and if Food be eaten before those fiery evil Vapours be separated and

evaporated, it swells the body and hurts the natural Heat of the Stomach, and insensibly, but certainly generates both *Windy* and *Watery Diseases*, filling the inward Vessels of the Body with evil and venomous Juices, sending Fumes into the Head, and disordering the whole body; and this more especially in *Women* and *Children*, who, as we have shewed you before, are by Nature much more liable to *Windy Diseases* than Men.

3*dly*, If this furious *Steem* be by any Vessel that covers the Meat, after 'tis taken out of the Pot, or off from the Spit, so that it cannot fly away, but is stopt and turned back, or confined to stay with such Food, after it is prepared, then will it re-enter into it, and make it flat and heavy, and alter the Taste of it, so that it will be strong and gross on the Pallat, and heavy on the Stomach.

It is also to be noted, That the common eating of *Hot Foods* does possess the Blood with a salt sharp fretting Humor, like a *Maingy*; and if Children were not accustomed to such things from their Mothers *Breast*, it would more sensibly break out upon them in that kind: For this very Reason, in Dogs and many other Creatures, if such hot *Broths* or Food be given them, it will cause the *Mainge* in their *Blood*; and the very same it occasions in the human Nature, but not externally so manifest, because rendered more familiar by use.

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3. The *third* cause, not only of *Windy Diseases*, but of many others, is *Peoples eating and drinking too often*, nothing more burdens Nature or generates more crude sharp *Humors*; for when fresh Food is thrust into the Stomach before the former is digested, it mixeth with the half-concocted Food, which does surprize Nature and disturb her work, and fouls the Stomach, causeth lower belchings, makes the Vessels to swell, and in some Constitutions is attended with griping Pains and Indispositions through the whole body, &c. for the natural heat is so oppressed with these continual supplies of Food, before it calls, or is ready for them, that it cannot make any perfect separation, which is a main cause of *Windy Diseases*, filling the Vessels with unconcocted Juices, which powerfully obstruct the due Functions of Nature, and hinders the Circulation of the blood and spirits, which is the reason, that when such People do travel or labour, and oft-times only upon the change of Weather, they are indispos'd and presently tired, and out of breath, and troubled with an inward Heat and Drought, continually calling for supplies of *Drink*, which does but promote Disorder and swell the body, and make the Exercise more burdensom.

For indeed *drinking between Meals* is very injurious to all sorts of People, except to those that labour hard and sweat much; for such may drink, but very moderately, or else they may

quickly out-do Nature; but for others that live easiy Lives, and do not sweat, to be *sipping*, or rather *pouring down* strong Drink and Wine *between Meals*, does prove of very evil Consequence; for it destroys the edge of the Appetite, and makes the Stomach disordered, always seeming as if it wanted something, and in some Constitutions an hot heavy dullness; for all strong Drinks, received in a greater Quantity than the Stomach can conveniently master, leave a sower heavy stinking matter behind them in the body, which furs the Passages with a slimy substance, and causeth loss of Appetite, shortness of Breath, Rhumes, with sharp tickling matter that first ascends into the Head, and offends it, and then falls back again into the *Breast* and upon the *Lungs*, whence *Coughs* and *Consumptions* proceed. Also, in some People it begets a kind of an unnatural hunger or craving in the Stomach, or a sharp knawing Pain, which causeth many to eat, but they are never the better satisfied nor eased, but rather encrease the Pain thereby. I am confident abundance of People can witness this to be true from their own Experience, and yet will not consider or regard the true Reason and Causes of it. For it is a gross mistake, when any shall feel their Stomachs gnaw or gripe in this manner, to run presently to the Cubbord, and think thereby to cure that defect, which for the most part does but encrease it, and no longer gives ease than the Food or drink is in the Mouth;

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for this evil habit of the Stomach does not proceed for want of Food or Nourishment, but through sharp crude superfluous matter, which dulls and disables the Natural Heat, that it cannot perform its due office of Digestion; for where Food is thus too frequently cram'd in, the digestive Faculty has not power to make separation, which does, as it were, suffocate the pure Spirits, and then presently the sweet Oyl or Juices of such Food turns either of a keen sower or bitter Quality, according to the disorder or Nature of each mans Stomach and Constitution; which depraved Juices disperse themselves into several parts of the body, enfeebling the Joynts and Members, wounding the Spirits, and making Room for outward Colds, and the like Accidents to take place; for *Colds* do rarely seize any part of the body (provided the Accident be not too extream) except first there be some inward Defect or Weakness, as may appear by those that are troubled with stoppages of the *Breast*, whom every petty Accident, nay, even the alteration of the Air shall sensibly afflict.

But as Nature abhors all Extreams, so on the other side, over-long Fasting does help to generate windy Diseases, especially in infirm People, whose natural Heats are weak, and Spirits few, for they will soon grow fainty, and Fumes and Vapours will be apt to fly up into their Heads, and when they come to eat, a small matter makes them sick, for too long fasting does spend and evaporate the Spirits, and waste the Radical Moisture,

Moisture, and hurt the digestive faculty, so that after eating and drinking, the Senses seem to be stupified, and the whole Body sleepy and indisposed; and besides, after such long fasting, People are apt to strain Nature by taking more Meat and Drink than she can bear. Therefore *a mean* is safest in all things; for if any refrain from Food too long, the action of the Stomach is so vigorous, and its attractive faculty so powerful, that it preys on the natural Spirits and Radical Moisture, so that you shall then find a very imperfect Appetite, whence comes that common saying----*I have out-fasted my self*, or *my Stomach is gone*. For the strength and perfection of the Pallate and Stomach consists in the strength and vigour of the Spirits and Radical Moisture; therefore both superfluous eating and drinking, and also immoderate fasting do generate Diseases and cause Indispositions both in the Body and Mind; Therefore it is not so commendable, nor so healthy to make but one Meal in twenty four Hours, as to make two moderate Meals in that space, for otherwise there is apt to be too great an Emptiness, and too eager an Hunger, which makes People give themselves such a freedom of eating, as thereby the Vessels are stretcht by the great Quantities of Food, which makes such have great Bellies, and prove fat and gross: But though they will eat but once in a day, yet many of them that are able to come by it, do give themselves the liberty of drinking lusty Evening-draughts, which do so stupifie the Senses, and heat the Blood, and

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fur the Passages; so that 'tis no wonder that they are not prepared for a Breakfast.

In a word, there is nothing so safe, nothing so pleasant as *Temperance*, and to observe proper Times and Seasons for eating and drinking, and keeping within the bounds of what is necessary both in Quantity and Quality: And this we must aver, That as the World goes, few there are that hurt their Health with *Fasting*, in comparison of those Multitudes that destroy themselves by *Superfluities*; nor is it so dangerous a consequence, if any competent care be taken.

It is also to be observed, That all kinds of Food ill prepared, is hurtful, and apt to forward those *Windy Distempers*; for any Food that is too much or too little drest, or under or over-prepar'd, is prejudicial to the Health; but over-prepared is the more hurtful of the two (unless where it is very much too little done) for over-preparation, be it of what you will, does in a great measure destroy the brisk lively Spirits, which renders such Food of a heavy dull gross Nature and Operation; so that it cannot administer such proper Nourishment, nor can the natural Heat of the Stomach draw such pure spirits from it, as otherwise it would yield (for it cannot give what it has not) 'Tis therefore a great Error, as to Health, to over-prepare Food, as the Custom of some is, *viz.* to boyl *Flesh* so long till 'tis ready to fall to pieces, which many do, because the Broth should draw forth all the strength and vertue;

vertue; also, they boyl it in but small Quantity of Water, with the Pot or Vessel covered, by which means the broth loseth its proper and natural Complexion, and becomes of a dull reddish Colour, mixt with black, which is very pernicious both to those that are in Health and such as are already sickly, but especially for weak consumptive People, whom *Physitians* generally order to eat of such *Pottages*; for their natural Heats being weak and Spirits low, these unnatural Preparations and gross Foods do further the growth of their Distempers; for all such Pottages have lost their pure spirituous parts and volatile vertues in the preparation, and are loathsom to Nature, especially to weak People, because by the small Quantity of Water long boyling, and the groseness of such Flesh, the lively vertues and tinctures are destroyed; and therefore such Foods lose their natural Colour and fragrant scent, and become strong and fulsom; for no preparation ought to be continued any longer than the crude body be opened, and the gross matter digested; for if it be continued longer, then the pure spirituous parts will evaporate: The Intention of kinds of Preparation, is to digest the phlegmatick gross parts, that thereby the spiritual Vertues may be set at liberty; but then, if the Preparation be continued, your Fire will serve you as the Cœlestial fire, *viz.* the Sun and Elements do the Husband-man, when he makes his Hay, or the Maulster his Mault; for first, the

Sun

Sun exhales the gross body and phlegmatick parts of the Grass or Herbs, and sets the Spirit at liberty, which perfumes the whole Field with most delectable Odours; but if this Hay be continued too long in the *Sun* and *open Air*, its spirituous Quality will also be exhaled, and then it will become like *Salt* that hath lost its savour, *good for little but the Dunghil*. The very same is to be understood in all Preparations of food; for it hath rarely been known that any such gross over-prepared *Broths* ever did any good to such Consumptive People, but rather the contrary; for all *Flesh* ought to be boyled in plenty of good Water, (and *River-Water* is best) and quickly done, even to a point, and the *Broth* ought to be thin, with a brisk pleasant smell and taste, and the flesh of a whiteish colour, such *Broths*, if well prepared, and the flesh be good, will perfume the whole Room where they are: The very same is to be understood in all other boyled foods, as *Herbs*, *Roots* or *Grains*, be they of what sort they will, being thus naturally ordered, they will in their kind be brisk and acceptable to the Stomach, easie of Concoction, and breed good Blood and pure Spirits; but the common Food and ways of Preparation, which most prescribe for sick or weakly People, are so fulsom and strong, that the frequent eating of them is enough to make well People sick; it being no unusual thing for *Physitians* and others to order such Food for weak or sickly People, as they themselves or any others

that are in perfect Health, cannot endure to eat or drink; so that the change is much for the worse, which is much to be pitied, *That Ignorance and Blindness should so possess Peoples Hearts.* This I speak and write from that Understanding which the Lord of all things hath given me, in discharge of my Duty to my Brethren and Fellow-Creatures.

Of *Fatness.*

Fatness is very comely in Men and Women, when it doth not exceed the *Medium*, nor proceed from Idleness and Intemperance in Meats, Drinks or Exercises. Some men are from their natural Constitutions more apt to be *Fat* than others, especially those in whom the *sweet Quality* is strong, such as are the *Sanguine-Phlegmarick*, *Sanguine-Cholerick*, *Sanguine-Melancholy*, and who are of pleasant merry Dispositions, much inclined to Delights, but not so much to Action as those that have the *astringent* or *bitter Qualities* predominant, nor are their Spirits so vigorous, or natural Heats so sharp; and therefore their Meats and Drinks make more Humours, because the action of the Stomach is not so strong, neither is its attractive Faculty so powerful, so that a smaller Quantity of Food does sustain them, than does others. But as these sort of People are apt to encrease in *flesh* and *fatness*, so also do their Inclinations increase to Drink, which seems more grateful

grateful to them than others, because their Heats are not so strong to concoct Food as other mens are; but Drink being of an easie Concoction, and of a pleasant chearing Quality, which such People delight in, having a simile with their Natures, they take more delight in drinking than in eating, especially after they are arrived to a mature Age, and also they are very inclinable to Laughter and Merriment, by reason of the abundance of sweet Oyl in their Constitution.

But *fat People* do much differ, some are more lively, strong, active and long-liv'd than others; for where the *Phlegmatick Property* of Nature is strong & joyned in the Government with the *Sanguine* or *sweet Quality*, they are apt to grow very fat and corpulent, being slow of motion, and of dull heavy dispositon, inclined to an easie soft life, and to drink much, their Fires and natural Heats being but weak, there is not a perfect Concoction made of the Food and Drinks, but every thing tends to generate abundance of gross phlegmatick Juices, which swell all the Body and Members thereof.

If the *bitter Quality* be powerful, and share in Dominion with the *Sanguine*, it makes Persons merry and brisk, but not so cumbersomely *Fat* and *Phlegmy* as the former, because here the Natural Heats are stronger, consequently they have greater stomachs, better Appetites, and are given more to Action, esteemed good jolly Companions, many of them will speak well and bold-

ly, they are of strong Constitutions, but great Drinkers, which oft-times wounds their Health.

When the *Astringent Quality* is Co-partner with the *Sweet*, it gives People full-bodied and fleshy, but not fat; of Healthy Constitutions, but not so pleasant humour'd or Merry as the former: Many of this sort are both great Drinkers and Eaters too, being inclined to Intemperances.

But if *Temperance*, *Cleanness* and *proper Exercises* were observed, with due Food and Drinks, there would be but very few People over-fat, let them be of what Constitution or Complexion they will, it being an easie matter in the beginning to prevent it, but after Persons are grown very fat, it is more difficult to contract Nature and the Vessels, yet it may well be done, but not without some Trouble. The best way to prevent *Fatness* in the beginning, and also to abate it, are, 1. Instead of morning Draughts of strong Drink, to drink or eat a Pint or more of thin brisk *Water-Gruel*, light boyled, or such as some call *half-boyl'd*, with only a little *Butter*, *Bread* and *Salt*, but not too much Butter, and then to walk or use some proper Exercise for several hours: 2. Be sure let your Dinner be moderate, not to gratifie the pleasure of the Pallat: 3. Such People ought not to drink between Meals: 4. Then at night return again to your *Water-Gruel*: 5. Instead of your *strong Drink* ad *Wine*, let your Drink at Meals be no stronger than *nine shillings Beer*: 6. They ought to exercise themselves in the *open cold Air*, which

which will wonderfully sharpen the Appetite and strengthen the Stomach, and extend the Passages thereof, which in most fat People are too narrow; for through the abundance of gross Phlegme they are apt to be furr'd and stopt: Therefore fat People cannot eat such Quantities as lean will do: They are also more short-breath'd, and sooner sweat, and are tired; for where there is such superfluity of Flesh, the Spirit becomes weak and more impure; besides, so much Flesh is of it self heavy and burdensom.

For all which Inconveniencies, *over-much Fatness* is to be avoided as much as in one lies, which is best, and indeed can only be done by these Rules of Temperance, just now recited. Suppose a man were to for seek *Fat Men* and *Women*, would he go into *Country-Villagies* and *poor small Towns* among *Plough-men* and *Shepherds*? *Scoggin* sought more wisely when he lookt for an Hare on the top o'th House. No, no, such a Man's Errand would lie in *great Cities* and *Market-Towns*, where there is store of *strong Liquors* and *Idleness*. This all *fat People* ought to consider, and not to excuse themselves, as many of them do, by saying, *'Tis all one, we may eat, drink, and do what we will, we shall be Fat*; and such like silly Tattle, having no more Understanding of themselves, or the Nature of things, than *Swine* have, who are *bathing themselves in the Mire*, and *eating themselves fat in the Stye*.

CHAP.

CHAP. XIV.

Of *Fleſh*, and its operation on the Body and Mind; That the *common eating* thereof does awaken the wrathful Naturue in Mankind, *&c.*

THough we have before in ſeveral places of this Treatiſe occaſionally mentioned *Fleſh*, and that vulgar eating thereof is prejudicial, yet we eſteem it a matter of ſuch Importance, as deſerves to be particularly and diſtinctly treated of in a Chapter by it ſelf. For there is greater Evil and Miſery attends Mankind by killing, hurrying and oppreſſing his Fellow-Creatures, and eating their Fleſh, and that without diſtinction, than is generally apprehended or imagin'd. Man's ſtrong Inclinations after *Fleſh*, and his making ſo light and ſmall a matter of killing and oppreſſing the Inferior Creatures, does manifeſt what *Principle* has got the Dominion in him; for had man continued in the pure Law of God, and lived in the power of the humane Nature, and followed the Voice and Dictates of the divine *Principle*, which he was created to live in, he would have been far from *oppreſſing*, *killing* or *eating the fleſh & blood of the Beaſts*, which was not allowed him in the beginning; for man was created to be *obedient*, and to live in the power of the divine Principle, and therefore was put into a Garden amongſt *innocent Herbs*, *Fruits* and *Grains*, which were

were intended and ordained for his Food; and was forbidden that Fruit in which was manifest good and evil, which should not have been awakened and made manifest in men; for all Hurrying, Hunting, Oppressing and Killing, be it in what kind you will, arises from one only Ground, *viz.* from the wrathful Powers of Nature. Now *Herbs, &c.* have an innocent Original, and no Power to awaken or kindle any other Properties but what are like themselves; but the *Beasts* are equally endued with *Wrath*, *Revenge*, *Hate*, *Envy*, *Love*, and indeed with all the Wrathful and Sensual Passions. For which cause their flesh, (especially when unclean) and blood was so strictly forbidden by the holy Antients; for the humane Nature ought not to have incorporated it self with the beastial, otherwise God would have indulged man the freedom of eating of Flesh in his first Estate, since he loves it so well; but on the contrary, the Diet prescribed him was this----*Every green Herb shall be unto thee for Meat:* There was no mention made or thoughts of *Flesh.*

2. It should be considered, That *Flesh* and *Fish* cannot be eaten without Violence, and *doing that which a man would not be done unto*, and making Destruction of God's Creatures, which are generally more profitable living than dead (as *Cows* and *Sheep*, which are the Creatues most eaten) Now killing, not only of those of our own kind, but also of any other Creatures, came in with the Transgression; for Man was not made to be

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a Tyrant unto the reſt of Gods Creatures, nor to live in the Wrathful Beaſtial Nature, but in love and meekneſs to have Dominion over all things for their good, and to maintain Unity and Concord, which can never be done, unleſs he live in the Spirit of Love and Meeekneſs, whence ariſeth that noble Vertue, **Compaſſion**, which oppoſeth all Violence, as much as the night doth the day. This all the Wiſe Antients underſtood, but more eſpecially the moſt learned and illuminate Prophet *Moſes*, who did uſe all poſſible means both natural and divine, to bring the *Children of Iſrael* off from eating of fleſh, as appears firſt in their forty years Travel in the Wilderneſs, during which they were not commonly admitted to eat Fleſh, as appears by their Murmurings after the *Fleſh-Pots of Ægypt*, which when the Lord heard, he ſaid unto *Moſes*, *Give them Fleſh*: *Moſes* anſwers, *Shall we kill our Flocks and Herds, or where ſhall we have Fleſh to feed this Multitude?* Which ſhews, they did not uſe to kill and eat the Beaſts in their march towards the holy Land; for if they did, why then do they complain for want of it? 'Tis true, the Lord gave them Fleſh, but it was in his Wrath, and to their Deſtruction; for they had awakened the Centre of Wrath, which provoked the Lord (for *Fleſh* cannot be otherwiſe procured) but this they ought not to have done; for the Lord had brought them out of *Ægypt* by his mighty Power; that is, out of the *Land of Vanity*,

Numb. 11. 4, 18, 22.

Vanity, Violence and *Oppression*, for so *Ægypt* rightly signifies, and the *Wilderness* does intimate the *Path and Way of Regeneration, that leads all that persevere in* Self-denial, *to the holy eternal Land of Peace, that flows with Milk and Honey:* Therefore none ought to look back or murmur, that are once got through the *Red-Sea*, lest they fall, as the Children of *Israel* did, and become like *Lot*'s Wife, Monuments of Vengeance.

3. All kinds of *Violence*, whether towards our own kind, or upon inferior Creatures, and whether little or much, does wholly arise from the awakened Wrath of God in Nature, and from the very same Root does proceed all *Back-biting, Envy, Strife, Rancour* and *Contention*, and what-ever else a man can think of, that is of that Nature, there being but one only Foundation that does generate *Discord* and *Inequality* amongst all Creatures; and whenever any man does hurt, oppress, kill or speak Evil of any other Creature, it proceeds from this original spring of Wrath. On the other side, from the *divine Principle of God's eternal Light and Love*, doth arise and flow, as from an unexhaustible Fountain, all *Friendly Qualities, Love, Good Will, Meek innocent Compassion, courteous Dispositions* and *Inclinations*, and whatever can be called, or deserves the Name of *Good*. No man did ever strike, oppress, use Violence to, or kill either Man or Beast from the excitement and power of this friendly Principle; for all Contention, Strif and Cruelty, is as contrary

to the nature and operation of this Principle, as Light is to Darkneſs; but from this divine Fountain in man, does proceed that great Law of *doing unto all Creatures, as a man would be done unto,* which cannot therefore admit, that any *Violencies* or *Injuries* ſhould be done unto Gods Creatures, either Superior or Inferior.

This our great and bleſſed Lawgiver *Jeſus Chriſt* did demonſtrate, whilſt he was in the humane Property; for all his Practices, Examples, Diſcourſes & Preachings unto Mankind were tending to lead them into Peace, Meekneſs & Unity; and therefore he ſaid unto *Peter, Put up thy Sword, for my Kingdom is not of this World*; That is, My Kingdom does not conſiſt in Wrath, Enmity, Oppreſſion, cutting off Ears, and Killing, but in Peace, Love and Concord; ſo likewiſe have all the holy and enlightned men in all Ages, both by ſpeaking and writing, declared againſt Violence, and endeavoured all that in them lay to draw all men to Unity, which was the firſt ſtate of Man, and which he loſt by ſuffering his Will and Diſire to enter into Violence and Inequality, *viz.* into the *dark Wrath*, which preſently cauſeth uneven operations in his Soul, which our Saviour Chriſt came to ſeek and to ſave, that is, To draw the Soul of man back again out of *Ægypt*; through the Red-Sea and Wilderneſs, into the Land of Promſe, a ſtate of *Innocency* and *Unity*. For except man do again depart from all Violence, and from under the Government of the

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spirit of Oppression, and comes to know somewhat of the operation of the divine Principle, he cannot be happy in this World, nor in that which is to come. This some even of the *Indian* and *Ethnick Philosophers* seem to have been sensible of, when they used all pains and diligence to bring those Savages from Cruelties and Inhumanities, *viz.* from all Violence, and killing the Inferior Beasts of the Field, and prohibiting them from eating their Flesh and Blood; for man being more highly graduated than any of the Beasts, as being endued with divine and human Wisdom, and the nature of all things, *viz.* with the Treasures both of Time and Eternity, ought not by any means enter with his Desires and Will into the savage Nature of wild Beasts; neither should the depraved Property of Beasts be awakened in man; for whatsoever he joyns himself unto, or communicates with, whether it be *Meats*, *Drinks*, *Imployments* or *Communications*, that very thing, be it what it will, shall powerfully impose the true property of its Spirit on the man, by way of *Simile*. Were not this so, the wise Antients would not have made such distinctions between clean and unclean Creatures, neither would they so strictly have commanded, that the Blood should be destroyed by Fire, or buried in the Earth; neither would the Apostle *Paul* have said, *That evil Communication corrupts good Manners*; that is, Evil Company, or the evil Spirit in ill men does awaken and strengthen its Likeness in the good

Man, and causes the divine Principle and Voice of Wisdom to with-draw, or become captivated.

And it seems our fore-Fathers, even in this Nation, have in some degree considered the great force and power of the wrathful savage Nature of the Beasts, and that men by accustomed Violence towards them, and their Communication amongst slaughtereſt Animals were rendered rash, precipitate, fierce and cruel, and as it were destitute of Humanity; & therefore by our Antient Laws and the Immemorial Customs of this Realm, *Butchers*, and such People as are of *Killing-Imployments*, are not to be *Jury-men*, as——being esteemed neither fit nor capable Judges of *Life* and *Death*: And in the common Proverb, if a man be fierce, cruel and subjected to the spirit of Violence, we say, *Such a one is like a Butcher.* Nor can we but observe from daily experience, that all sorts of People that are of rude robustick Imployments, and communicate much with fierce and strong Beasts, as *Bear-wards*, *Hostlers*, *Drovers*, and the like, are generally headstrong, rash, fierce, surly People, and appear evidently to participate of the bruitish Nature of those Animals with whom they converse. And as the *Sheep* is one of the most innocent of Beasts, so *Shepherds* have in all Ages been celebrated for the most harmless and best-humour'd of men; and therefore *Governours*, both temporal and spiritual, are recommended unto us under the Name of *Pastors* or *Shepherds* of the People.

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4. That killing, and eating the Flesh and Blood of both clean and unclean Beasts was not in use from the beginning, is clear from the 2d chapter of *Genesis*; therefore we should consider when and by whom the same was introduced. And first, we must note, That the first Beasts that were killed were not *Cows* and *Sheep*, and the like useful Creatures, whose Lives are far more profitable than their Deaths, but wild savage Beasts and Birds of Prey, the countenance of whose Lives was prejudicial unto Mankind, and the rest of the Creatures; nor were they hunted and slain to be eaten, but to free Men and other Creatures from danger. But after a little use and custom of Killing, the spirit of Wrath and Fierceness, by the fierce action in the Killer, and the revengeful spirits proceeding from the Creature killed, both concurring, was so powerfully stirred, awakened and strengthened, that Killing became as familiar as gathering of Fruit; and the unclean bruitish Nature encreasing, they could not only kill without Remorse, but began to count it a delight and pleasure, and then they could eat the Flesh and lap up the Blood of their fellow-Creatures, which they had slaughterd as freely and as greedily as *Dogs* and *Lyons*, or any other wild Beasts could do it; for by continual use of Killing and Violence, the very same savage wild Nature of those cruel Beasts of Prey were become predominant in men, so that now they could not only butcher and eat the flesh of

Beasts

Beasts with pleasure and delight, but they could also without remorse, torture and slay those of their own kind, and in some parts proceeded to eat them too, as the *Cannibals*, who feed on *Humane Flesh*, and will most savourly gnaw a *Shoulder of Man*, a *Breast of Woman*, or the *Haunches of a Child*, and think it altogether as sweet and wholsome as my Lord does his *Venison*, or my Lady her *Partridge*.

5. It is to be noted, That if Mankind had continued in its primitive state of Innocency and Unity, there would have been no *Hatred*, *Strife*, *Oppression*, *Fighting* or *Killing* one another, no *slaughtering of Beasts*, *Fish* or *Birds*, nor *eating* their *Flesh* and *Blood*; for that was not permitted until man had immersed his Will into the Warful savage unclean Nature of the worst of Beasts. For there is no Creature in the World that has any desire to eat Flesh and Blood, and tear the Creatures to pieces with Violence, except those in whom the fierce wrathful savage Nature does predominate. And therefore after Man had awakened the Wrath, and entered into the cruel Spirit of *Killing*, the wise Prophets imposed special Commands not to eat the Flesh and Blood of such Creatures, as *Swines*, *Dogs*, *Bears*, *Wolves*, *&c.* But can we believe that man was at first made like those savage unclean Beasts of Prey, or indeed *worse*? For so now he is, and does exceed in Uncleanness and Cruelty the worst of Beasts, as much as a *Spar-Hawk* exceeds a *Titmouse*; for

for indeed Man is indued with all Properties and Qualities; but the Wrath and evil unclean Nature ought not to have been manifested, but the divine and humane Nature should have govern'd his Life; but instead thereof, the same are now, as it were, hid in man, and the cruel fierce Spirit does predominate, which makes him of so near Affinity with all wild Beasts and Birds of Prey, and to desire such Food as they do; for that Nature that is chief in the Government of any Creatures Life, be it either good or evil, clean or unclean, will stir up desires of Food suitable and correspodent therewith. This is plain in several sorts of Beasts, as those in whom the simple harmless clean Nature claims Dominion, delight in a like clean and harmless Food, and their Natures are satisfied therewith; not but that there is an unclean Nature and fierce Quality in the cleanest and best of Beasts, capable in some degree of being awakened; for 'tis not impossible by degrees and use to teach and bring *Sheep*, *Cows*, *Horses*, and many other Creatures to *eat Flesh* and *drink Wine* and *strong Drinks*, and after a little Custom those unclean fierce Qualities will grow so powerful that they will not only eat and drink such things, but also *desire* them; for all Creatures have one only Foundation, and each particular contains the true Nature of the Whole, only the Qualities and Properties of Nature do differ so in one, one Quality is strong, in another the contrary, which makes that

that great Variation which we see and admire amongst the Creatures, as to their *Dispositions*, *Shapes*, *Forms*, *Tones*, *Sounds*, *&c.* And hence proceeds the possibility of *altering*, *changing*, *strengthening* and *awakening* of *Dispositions*, *Inclinations* and *Qualities* in each Creature. This was the grand cause in the beginning why Man was prohibited the eating of *Flesh* and *Killing*, and why *Moses* in the Wilderness did not permit the Children of *Israel* to kill and eat Flesh during their forty years travel; for the *Wilderness* represents this *World*, which all must pass through and deny themselves the *Vanities*, *Oppression* and *Violencies* thereof, or else they cannot enter the *Holy Land*, but must fall in the Wilderness; for those that have through the divine Power of the Lord, escaped the hands of the *Ægyptians*, and are got clear of the *Land of Bondage*, and have left *Pharoah* and his Host swallowed up in the Red-Sea, ought not to *long* or *lust* after the *Violencies* and *Flesh-Pots* of the *Land of Vanity*, but to continue in the *Spirit of Meekness*, *Love*, *Humanity*, *Self-denial*, and *to do unto all Creatures as a man would be done unto himself*, which is the true Path of the New Life, that leads into the Right-hand-way, and goes to the heavenly City.

For those Wise Philosophical *Seers* into the divine and humane Mysteries, were sensible of the manifold Evils that attended Mankind by his joyning himself with the unclean Beasts, and by killing and eating their Flesh, which did so powerfully

powerfully awaken and strengthen the inhumane Properties in Man, that he by degrees became delighted in all kind of *violent cruel bloody Actions*, not only to the Inferior Creatures, but also to those of his *own Kind*, whence *Cruelties* and *Murders* have been so mightily encouraged, that scarce any have been counted of *Noble Birth* and *Blood* but such as have been famous *Man-slayers*, and destroyed many of their own Species. Some of the *Eastern-Sages*, from a true Understanding of the Law of God in Nature, declared against these Inhumanities and Sanguinary Customs, as *Pythagoras* and his Followers, to this day in some parts of the *East-Indies*, who by their good Examples and innocent Lives, do draw off many of the *Savage People* from the same, to a more pure and peaceable course of Life: For, *first*, they taught them the ill Consequencies of *Oppression, Violencies, Killing and eating the Flesh of their Inferiors*, and *making themselves the Sepulchers of the dead Bodies of Beasts*; and when they had done this, then it followed, that they would not *strike, harm, oppress* or *kill* those of their *Own kind*; for he that does scruple to use violence unto or kill a *Sheep* or *Cow*, will, to be sure, be far from hurting or murdering a *Man*. And thus for many Ages have they led peaceable and harmless Lives, in *Unity* and *Amity* with the whole Creation, shewing all kind of *Friendship* and *Equality*, not only to those of their own species, but to all other Creatures, hurting or enslaving none, but allow-

ing them all those Priviledges and Freedoms that the Creator had given to all the Inhabitants of the World, nor cutting off the thred of their Lives before their appointed time: And it has been observed, that *these Men*, since their time of *Love* and *Clemency* to the Creatures, have not only been blest with the Goods of this World and Dew of Heaven, far above their wild savage Neighbours; but also were never known to contend, oppress, fight, kill or commit Manslaughter, but have lived these many hundred Years in *Peace* and *Concord* with all the Creation; whereas before they were convinced that it was an Evil to destroy and eat the Flesh and Blood of Beasts, they made no more of killing and oppressing Men, than a Wolf doth of devouring a Sheep, or one of our Butchers of knocking down a Cow.

The very same, and far greater Advantages would come to pass amongst *Christians*, if they would cease from Contention, Oppression and (what tends and disposes them thereunto) the killing of Beasts, and eating their Flesh and Blood, and in a short time humane Murders and deviliſh Fewds and Cruelties amongst each other would abate, and perhaps scarce have a being amongst them. For *Separation* has greater Power than most imagin, whether it be from evil or good; for whatsoever any man separates himself from, that Property in him is presently weakened. As suppose a man separate himself from any kind

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of Intemperance, Violence or Uncleanness, and joyn himself to Vertue, then presently the wrathful unclean Nature is weakened, and grows faint for want of its proper Food; but on the contrary the human and divine Principle grows strong.

Likewise, *Separation* does wonderfully dispel the dark Clouds of Ignorance, and makes the Understanding able to distinguish between the *good* and *evil Principles*, first in himself, and then in all other things proportionably, but so long as men live under the Power of all kind of Uncleanness, Violence and Oppression, they cannot see any Evil therein, because the humane and divine Principles are so weak, feeble, and as it were dead; because their Counsels are continually disobey'd, and instead thereof, the Spirit of Error is followed. For this cause those that do not separate themselves from Uncleanness, Oppression, and the like Evils, but are contented to follow the Multitude in the Left-hand-way, and resolve to continue the Religion of their fore-Fathers, though thereby they do but mean *Custom*, the greatest of *Tyrants*. 'Tis, I say, impossible for such People ever to understand or know any thing truely, either of divine or humane Mysteries, nor can any man penerate there-into, except he first separate himself from all evil and unclean Wayes of the Multitude, and their Customs; for 'tis the departing from Evil, and the practice of Good that crowns a man with Wisdom, Vertue and Understanding, and renders

him capable to put the right Intrinsick Value upon things, and reckon them at their true Price; for 'tis generally acknowledged amongst men the highest Folly to judge of those things which they have never known nor been experienced in: Who would ask an *honest Tarpawlin-Seaman's Advice* in a *Law-Case?* expect a *Ploughman* should relish the Delicacies of an excellent *Lesson of Musick*, or think a *Cobler* fit to value some curious Master-piece of *Vandike* or *Lillies Painting?* So improbable it is, that men should have judgment in any Science, Art, or common Trade, if they have not separated themselves from other matters, and applied themselves some time to such Crafts or Sciences. And yet so vain are most men, as to suppose themselves capable to judge of divine and humane Mysteries, though they still are hurried with the *Violencies*, and wallow in the *Uncleannesses* of the Multitude, and hardly have had once in their whole Lives a serious thought about these sublime Matters, or ever applied themselves to the Practice of them.

6. By what hath been said, it may sufficiently appear, *That all things are moved by Simile*, and every particular Property of Nature, both in the Evil and Good, does eagerly hunger after such Food as is proper to maintain and nourish its own Body; from which ground it comes to pass, that the Evil and Wicked *Beastiality of a Nation* or particular *Man* does sensibly move the Wrath of God in the outward Elements by the same way

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of *Simile*, and strengthens it powerfully, and as it were naturally kindling and drawing down the corrupt Nature in the Stars and Elements, whence proceeds both *publick* and *private Calamities*: On the other side, *Justice*, *Clemency*, *ceasing from Violence* and *Cruelty*, and *walking in the friendly Way of Righteousness*, *Temperance* and *Purity*, does awaken and corroborate the benovelent Influencies of the Cœlestial Bodies, and attract *Blessings* and *Prosperity*: As witness the *Jews*, when they lived in the Laws of God and Nature, they were blessed with the *Dew of Heaven* and the *fatness of the Earth*, and with *Health* and all other Benefits, but when they broke his Commands, and ate polluted things, then was kindled the Wrath of God and Nature, and many *Calamities* were showered down upon them. Hence also the holy Scriptures testifie, *That the Prayers of the Ungodly are an Abomination*: God doth not hear or answer them, because they proceed from the *wrathful Fountain*, and have no sympathy with the divine Principle. But on the contrary, the *Prayers* and *Desires* of those that live in the fear of the Lord, and are guided by that divine Principle of his eternal *Love* and *Light*, are as *sweet Incense* in his Nostrils, and he will answer them from his holy *Hill*: for by way of *simile* they open the *everlasting Doors* of the *Pallace of Glory*, and draw down and are strengthened with the pleasant *Fruits of Paradise*.

Thus every thing moveth towards its own *Center*,

Center, and powerfully attracts matter out of all things, to nourish and maintain its own Body; and this was the cause why the Antients made distinctions between *clean* and *unclean Creatures*, *Meats* and *Communications*, knowing that all things that a man doth touch have power to make him either better or worse.

7. Our blessed Saviour *Jesus Christ* saith, That *Man shall answer for every Idle Word*; Which saying does contain a great Mystery: So likewise we read in the *Revelations*, that *Blessed are they that dye in the Lord they cease from their Labours, and their Works follow them.* Both these places are to be understood alike: *first*, Every *Idle Word*, and also every *good Word* and *Work* do respectively proceed from two *grand Fountains* or *Principles* in man. Now all *Idle* and *Evil Thoughts, Words, Inclinations* and *Dispositions*, as *Envy*, *Hatred*, *Back-biting*, *Violence*, *Oppression*, *Fighting* and *Killing* one another, do all proceed from the *Wrathful fierce Principle*, and by it are comprehended and received, as similary thereunto: On the other side, all *good Words* and *Works* arise from the *Light* and *Grace of God, viz.* from the *divine Principle*, which does therefore likewise receive and comprehend them. *He that calleth his Brother a Fool, shall be in danger* (saith the Scripture) *of Hell Fire:* The Reason is, Because every word or work that is framed or created from the *Wrath* in man, and received by its Likenesses, if not repented of, does endanger the Soul,

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and is apt to precipitate the Man into the *Hellish Nature*; for every Root will greedily embrace its own Fruits, and every *Word* has a *Key* in it self to open the *Gate of its own Principle*, and to awaken and strengthen its own Property, as is manifest from every Moments Experience: Doth not the *Angry Words* and *Looks* of one Man awaken the fierce *Wrath* in others, to whom they are directed? The very same good words and works will do; *A soft Answer* (says the Wiseman) *pacifies Wrath*: Every Word carries the power of that Property or Principle that was predominant in it, or from whence it was generated; and therefore whersoever its sound or voice enters and meets its *Simile*, they immediately incorporate and joyn forces, strengthening and encreasing the same. If this were not so, the Apostle *Paul* would not have said, That *Evil Communication corrupts good Manners*, nor *David* have avouched, *With the Froward thou shalt learn Frowardness*. Therefore 'tis absolutely necessary for People to know some-what of themselves, else they cannot understand from what Property or Principle each *Thought*, *Imagination* and *Word* does proceed, and guard themselves accordingly: 'Tis the true Knowledge of God in a mans self that teaches Wisdom and gives Understanding of Good and Evil.

8. But there are many Thousands that hardly ever in their whole Lives do so much as enquire after that true *Knowledge* which dwells essentially

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in Man, or mind that *internal Oracle*, where in Difficulties they may and ought to enquire, as the worthy Prophet *David* said, *I will hear what the Lord will say in me:* Therefore as for those that have hearkened to the Voice of Wisdom in themselves, and obtained any true Knowledge of God, they contend not about *outward Forms* and *Modes of Religion*; for they have *a more sure Word of Prophecy shining as a Light in a dark place, to which they do well to give heed*, being a Guid that teacheth all Vertues, and condemneth all Vice; but on the other side, those that never *turn their Eyes inward*, nor regard the *Voice of Wisdom, that cryes in the Gate of their City* (as the Wise Man loves to speak) *but look abroad, and hearken after other Voices*, such cannot stand alone, they are meer Adjectives in *Religion*, *Philosophy* and *Reason*, and are forced continually to lean on the Shoulders of others, and remain Darkness in themselves, as though the Lord had not given them any *Salt* to savour their Ways, there being no end (and 'twere well there had been no beginning) of Man's running after others Gods, and of Worshipping Idols; but where the true knowledge of God is not first attained in a man's self, there neither can any man be satisfied with what another man knows, because it cannot be essential to him, but may be either true or false, because such *Ear-Knowledge* does not arise from the Light of a mans Life, but is a thing accidental, forreign, and at a distance.

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This folding up of a mans own Gifts and Talents (which the Lord hath given every man to profit himself withal) in Napkins of a supine and careless Negligence, and hiding them in the Earth, has been the chief cause of mens running to and fro, and contending about other mens Gods, esteeming and setting up *Signs* and meer *Shadows*, and neglecting the true *Substance*; what *Aristotle* held, what *Galian* taught, what *Hippocrates*, or *St. Augustin*, or *Tho. Aquinas*, or twenty such noted men have said of such or such a matter, they can tell; but how the thing is in it self, they themselves are as blind as *Bats*; and the Reason is, they are like the *Old Higg* that *Seneca* some where mentions, who never *put her Eyes into her Head*, but when she went *abroad*. Thus some of our *silly Travellers* will tell you forty stories of *France*, *Spain* and *Italy*, but of the *Rarities*, the *Commodities*, the *Manufactories*, the *Laws* and *Priviledges* of *England*, their *Native Country*, they are utterly ignorant. What a Madness is it for me, with toil and hazard to ramble to the ends of the Earth, to dig in the Mines of *Potosi*, or pick up the glittering Dirt of *Guiny*, when God hath furnisht me at home with a *Soil* that yields me *precious Oar*, much more noble and useful?

Now that these *Hear-say-men* or *Book-Philosophers*, called, *The Learned*, are as ignorant as any (nay, commonly more than any others) of the true knowledge of God in themselves, appears

undeniably by their walking contrary to the *Ways of Virtue*, by their compelling and forcing others to their Self-invented *Belly-Forms* that are utterly destitute of the Life of Truth, who do commit the greatest *Outrages* against God and against his People, but chiefly the learned? it is they that set the *Rabble* on to torment the *innocent* and *simple-hearted*, and all such as are of contrary formes to themselves: All which are the Effects of the awakened fierce Wrath, and does declare that the *Devil* and *Hellish Powers* do predominate in their Hearts, and that *Love, Mercy, Meekness, and doing as a man would be done unto*, have no being in them; and it will be so, as long as men prefer *Vanity, Tradition* and their *Belly*, before the man that told the Woman of *Samaria all things that ever she did*, which is Jesus Christ, *the true Light, that enlightneth every man that cometh into the World.*

It was not therefore without deep Understanding that the more Prudent in all Ages did esteem the knowledge of themselves before all other Attainments, and recommended it as a thing principally necessary to every man; for all that do know the Power of God in themselves, and are guided by the Voice of Wisdom, and live in the friendly Light and Love of God, have abandoned and utterly exiled all *Hatred, Pride, Malice, Back-biting, Fighting, Killing, Violence* and *Oppression* whatsoever, either of *Man* or *Beast*, and in them *meek innocent Dispositions* and *Inclinations*

nations do reign, using and doing unto all Creatures, as one would be used and done unto; for *Violence* and all kind of *Cruelty* and *Oppression* is as contrary to such Natures as Darkness to Light. And we may affirm, *That never any men have harmed, oppressed, killed or used any kind of Violence to any innocent Creature from the excitement or power of this divine Principle.* Therefore let every one consider this, they that find Hatred, Envy, the Spirit of Oppression and Violence to dwell in them, may certainly conclude themselves in the *fierce Wrath of God*; for all such Dispositions and Inclinations do proceed from that *dark Root of Bitterness*, which is all contrary to the Spirit of Jesus Christ.

Great is the whole *Mystery of Godliness*, but especially *Christ Manifest in the Flesh*, viz. That the eternal Love and Light of God should dwell essentially in man; for after man suffered his Will and Desires to enter into *Vanity* and *Beastiality*, the Lord said, *It is not good nor safe for Man to be alone*, but promised him, *the seed of the Woman*, the holy Principle of divine Light and Love, *which will bruise the Head of the Serpent in all that adhear to and follow its Counsel*; that is, it will destroy the works of the Devil, and then all Violence and Oppression departs from that man, and that saying is fulfilled, *The Lord is my Strength, my Safeguard and Portion*: And every man thus qualified is taught of God, *Jehovah* is his Tutor, and his Guide, the Mighty Counsellor;

so that he will no longer run after other Godds, nor contend for any thing but Truth and Righteousness, and to live a sober harmless innocent Life in the sight of God and Man, *and doing unto all as he would be done unto.* And such purified Souls amidst all the *Hurries* (the *Storms* and *Agitations* of the World round about them) do securely ride at Anchor in a *blissful Calm*, and are satisfied with their Portions, and know their *Centre*, and to them all Contention ceaseth, and there is *Peace on Earth as in Heaven.*

9. There is no necessity for Mankind to *oppress*, *hurrey* and *kill the Beasts* and *eat their Flesh* and *Blood*, as many ignorantly affirm, crying out, *What shall we do with them? They will over-run us, and eat us up, if we do not kill and eat them.* But *I Answer*; That there is no sort of Cattle but is otherwise of use besides to be eaten, and *Horses* are not eaten, and yet what Nation complains of having too many of them? But some will say, *Many of them are killed by Violence and Oppression*; which is confessed: But if there were no Horses destroyed that way, but used moderately and gently, yet there would be no fear of having too many them; the like may be said of other innocent Creatures.

10. The eating of *Flesh* and killing of Creatures for that purpose was never begun, nor is now continued for want or necessity, or for the Maintenance of Health, but chiefly because the high lofty Spirit of Wrath and Sensuality had gotten the

the Dominion in man, over the meek Love and innocent harmless Nature, and being so rampant could not be satisfied, except it had a proportionable Food, and of all others, *Flesh* has the greatest Affinity, as is mentioned before. And if all men would refrain *eating of Flesh*, there would be no cause for them to complain for *want of Food*; for the Almighty has in all particulars been gracious and bountiful unto all Creatures, but more especially unto Mankind, for whom he hath *spread a plentiful Table*, furnishing the whole Earth with a great multitude of variety of *Herbs*, *Fruits*, *Grains* and *Seeds* fit for Food, which do afford a Nourishment of a most excellent Substance, and far beyond Flesh, as it doth appear by all that have applyed themselves to such harmless innocent Foods, especially in decay'd Natures and sick, as all with Voice consent, as well the *learned* (as they call them) as the *simple*: For when People are ill, and Nature weakened with Distempers, they all advise them to *Pottages*, *Gruels*, and various sorts of Foods made of *Herbs*, *Fruits* and *Grains*, but *No Flesh* must come near them during their Weakness. Now if these *Vegitables* and *Fruits* do afford such an excellent Nourishment, and have such a natural and secret Power to help and *recover Nature*, and *restore lost Health* and *Strength*, how much more then shall they maintain and preserve it, when it is restored?

But *Flesh* was never desired because men found any

any defect in the Nourishment of *Vegitables*, and the like, but because it hath a *simile* with that unclean Nature and fierce Wrath that now became predominant in man. And for that Reason the Wise Antients used so much diligence to perswade the common People from the frequent eating of it, especially without *distinction*, as well because it cannot be procured without *Violence*, nor be eaten without being more or less infected with the *Sensual* and *Beastial Nature*; for those fierce revengeful Spirits that proceed from the Creature, when the *painful Agonies of Death* are upon it, though they make no noise, nor can externally be seen, heard or felt, yet they fail not to accompany the *Flesh* and especially the *Blood*, and have their internal operation; and leave their Impressions on those that eat it, by a secret hidden way of *simile*, the same whereby the *Load-stone* draws Iron, there being naturally a most attractive Faculty or Vertue in each thing, especially the *Animal Life*, to seek out and incorporate with its *simile*. This being God's way in Nature to move all things by *Sympathy* and *Antipathy*, the one by its attractive Power draws all things that have any Affinity with it self, and the other dissipates all things by a contrary opposite Will. And thus men are (not seldom) drawn into several Inconveniences before they are sensible of it; for Nature leaveth the Ways of Sense and Understanding, and goes on in her common Course; there is no consideration whether

ther it be *good* or *bad*; but every one of her Qualities and Properties does its own work and keeps its own way; so that into whatsoever Quality man does immerse his Will and Desires, that Form or Property is presently awakened, and does forcibly draw all things that have Affinity with its Nature, by which it becomes, through use and practice, very strong and powerful; As, those that fear the Lord, and live soberly and temperately draw Vertue and Goodness out of all things, which does wonderfully strengthen and support them; and on the contrary, those that give their Wills up unto Ungodliness attract Poyson out of all things, which does also encrease and strengthen the evil Nature in them. These are the two Tinctures that have power to open all Bodies, whether *Vegitable*, *Mineral* or *Animal*, and to transmute and draw all things into their own Property respectively.

Did men understand or consider this Power of Nature, they would not so much desire *Flesh* without distinction, nor make it their common Food, but rather with the Wise Antients, would have *Herbs*, *Seeds* and *Grains* in high Reputation, not only for that they maintain men in Health, Strength and Agility of Body and Mind, and attribute to long Life, far beyond all *Flesh*, but also because such things have a true innocent Original, being endued with neither Love, Hate, Fear, Joy nor Sorrow, but void of

all

all Passions, Sense and Perturbations; and therefore not capable of enkindling any such thing in man, or awaking ought but what is like themselves: Thus in in their own kind they are harmless and innocent; but *Flesh* is altogether the contrary, and cannot be procured without oppressing the Way of God in Nature, and causing the Creatures to sigh, groan and cry to be delivered into the glorious Liberty of the Sons of God; and this keeps the fierce Wrath in motion, and causeth it to break forth upon them in many and great Calamities.

11. When the Scribes and Pharisees, *Mat.* 15. 17. accused the Disciples for eating of Bread with unwashen hands, our Saviour Christ tells them, *It is not that which goeth into the Mouth defileth a man, but that which proceedeth out of the Heart.* This the Disciples did not understand, and therefore askt Jesus, *What it did mean?* who answers, *Out of the Heart proceeds Evil Thoughts, Murders, Adulteries, and all kind of Intemperances.* Now if the Foundation be bitter, the streams cannot be sweet: If the Heart be defiled, then all the Thoughts, Words and Works are also defiled; but if the Heart be clean, then the Cogitation and Desires are so also; for every man becomes either clean or unclean, as he consents to, or suffers his Will to enter into the good or evil Principle in himself. Therefore no *Meats, Drinks, Words* or *Works* have any Power to defile a man, so long as his Heart, that is, his Thoughts and

and Desires are clean; for then from thence can proceed no Inclination or Disposition to any outward thing, but what is like it self; for if the divine Power and Humanity do predominate in a mans heart, it attracteth such matter out of all things, as is capable to encrease and nourish its own Body; for no man ever did or can observe the Rules of *Cleanness*, *Sobriety* and *Temperance*, before there was an inward Work and Reformation in the Heart; for all men are first defiled in *Imaginations* and *Desires*, before they bring it forth into Action: *Gluttony*, *Drunkenness*, and all kinds of Superfluity proceed from a contaminated Heart, which if it were clean, then *Thoughts*, *Words*, *Meats* or *Drinks*, *Quantity* or *Quality* would not fully him, because his Desires would be bounded and contented with what was needful; but when a man is corrupted within, there is no end of wanton, vain superfluous Thoughts and Desires after those things that are needful, nor indeed convenient for him.

There is a twofold manner of Defilement; 1*st*, By *Imagination and Desires*; 2*dly*, *The putting those Thoughts and Desires into Action*; which is tenfold a greater Evil than the first: All good men that have desired to live in *Self-denial*, know this to be true; for though evil Thoughts and Desires will frequently obtrude themselves, yet if a man stands upon his Guard, they are easily cut off in the bud, because they are not yet grown up to a Substance, and therefore do not

bring the Soul into such horror as attends her when a man pursues his evil Thoughts, and brings them into Action.

In Man are the two grand Fountains, *viz. Good* and *Evil*, and the Scripture saith, *The Right-hand-way and the Left*. Now which soever of these two Principles do carry the upper-most Dominion in the heart of man, from thence are generated, and do proceed the predominant *Thoughts, Desires, Words* and *Works*; this is clearly manifested in all other Creatures, as well as in man (though in a more especial manner in the human Nature) for do we not see, that according to the prevailing Property in each Beast, suitable are their Inclinations; if it be the *Sanguine* friendly Property of Nature, then such Beasts are tame, and easily tractable, of friendly Dispositions and pleasant Forms & Shapes, and all such Beasts were by the old Seers and Men of God pronounced Clean, and they desire not, nor incline to any other sort of Food but what is clean, innocent, and of a proportionable Nature to themselves: On the other side, those Beasts in whom the unclean fierce wrathful inhuman Nature has dominion, their very Shapes and Forms shew fierceness, their Countenances are terrible and frightful to behold, and their Inclinations are both cruel and unclean, they are not satisfied with innocent Food, as other Beasts are, because such harmless things have little or no *simile* with the Ferocity of their Nature, which prompts them

them to tear and hurry their Fellow-Creatures, and eat their Flesh and Blood, as *Dogs*, *Cats*, *Swine*, *Bears*, *Lyons*, *Tygers*, *Foxes*, and many others, divers of which our Saviour likened men unto, because he saw that the same fierce unclean savage Nature of such Beasts did rule in them, and thence the said men were more fierce, ravenous and hungry after Blood and all other Uncleanness, than the very Beasts of Prey themselves, so greatly mischievous is the depraved Nature of Mankind, when he suffers his Will and Desires to enter into and live in the Power of the Wrath of God in Nature. But to eat Bread or any other Food with unwashen hands, (provided the Food be clean, and not too much in Quantity, nor of a contrary Quality) is no manner of Uncleanness, but a vain superstition in the Pharisees, who did love to make clean the *Outside* of the Cup, but did not matter the *Inside*; whereas the Work of Christ was to clean the *Inward Man* from every unclean *Thought*, *Desire* and *Inclination*. And when this cleansing state can be witnessed by any man, then no Meats, Drinks, nor other unclean thing can enter into him, so as to defile him, because his Desires thereunto are cut off in the bud, and utterly mortified; for no man ever did commit any Uncleanness or Intemperance, but first the Contrivance thereof was in the Heart; nay, when men first think to commit an Uncleanness or Violence, there does oft-times happen in the Heart great controversie

or ſtruggling between the divine Principle and the Wrath, and which of theſe two does prevail and get the dominion, accordingly the man acts or forbears; and ſometimes it comes to paſs, that in this inward Conteſt the evil Imaginations are cut off in the bud, that is, when the divine Principle prevails, and will not ſuffer them to proceed into Act, and attain unto a Subſtance; but when the Wrathful Nature gets the Day, then every unclean Thought and Deſire is accompliſht, and becomes a ſubſtantial Evil.

Thus you ſee the grand Root and Cauſe of all kinds of *Virtue* and *Vice* is inward, not outward; each mans Fruits manifeſt from what Principle they derive their Birth: The external Cleanneſs and Virtue is only a manifeſtation of what Property does reign in the Soul; Therefore the firſt ſtep to *Vertue*, *Cleanneſs*, *Sobriety* and *Temperance* is to turn the Eye of the Underſtanding *Inward*, and there examine and try what kind of Spirit rules in the Heart: This knowledge of a mans ſelf, and to diſtinguiſh between the good and evil Principle of Nature in himſelf, is of abſolute neceſſity to every Perſon; for he that cannot diſtinguiſh the two Seeds, *viz.* that of the *Woman*, and that of the *Serpent* within, can never be able to judge of good or evil, clean and the contrary without. A true *inward Knowledge* goes before *Self-denial*; he that cannot diſtinguiſh the Properties of his own Nature, cannot know what to deny himſelf of,

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or what to embrace; *But happy is the Man that getteth Wisdom and findeth Understanding.*

12. We read in the *Acts of the Apostles*, ch. 10. *That the Apostle* Peter *had a Vision, in which appeared before him all manner of Beasts, Fowls and creeping things, both clean and unclean*; and the Lord said unto him, *Arise* Peter, *kill and eat*; who answered, *Lord, I have not at any time eaten any thing that is Common and Unclean.* And the Lord said, *What I have cleansed, call thou not Unclean:* Then *Peter* arose and said, *Of a Truth, the Lord is no Respecter of Persons, neither to* Jew *nor* Gentiles, *Bond nor Free, but every one that feareth God and worketh Righteousness, is respected and accepted of him.* This *Vision* was intended not so much to shew the lawfulness of eating *clean Flesh*, or the contrary, but to convince *Peter*, and take off that *scruple* he had touching Preaching the Gospel to the uncircumcised or *Gentiles*; for in the *Vision* was represented to him *All kinds of Creatures*, as as well *poysonous creeping Vermin* as clean and unclean Beasts, which was a true Figure of the unregenerate state of Mankind, and how the Beastial fierce Wrath of the clean and unclean Beasts does reign in him; and also, that the poysonous Qualities of all sorts of creeping Creatures and Vermin have a being and rule in men. This is a great *Figure*, which did shew our depraved state, and that the Creator did not respect one more than another, but every one that would receive the Counsel of the *divine Light*, and

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through the good Power and Vertue thereof, purge and cleanse themselves from the unclean beastial and poysonous Nature, should be accepted of him, and that *Peter* should preach the Gospel freely both to *Jew* and *Gentile*: Therefore whosoever shall interpret this Text otherwise, are mistaken, as is apparent, because, as I said but now, there were represented in the Sheet *Poysonous creeping things and Vermin*, never known to be eaten by any Nation or Sect, but which did aptly denote the *unclean state of Man*, and that poysonous unclean Property of all sorts of unclean Beasts and Vermine, that does rule in and defile his Heart and Soul, whence proceed those bruitish Inclinations and Dispositions to *Oppression* and all kind of *Evil*, as also, *Intemperances*, *Superfluities*, *Gluttony*, and the desire after Unclean Food; which evil Nature and venomous Contagion *Jesus Christ*, the *Cleanser and Purger of Souls* came to destroy, which *Peter*'s Vision did manifest, in that he was commanded to preach unto all men the glad Tidings, *viz. That Christ the Redeemer was come to seek and to save that which was lost*, *viz.* the *Soul* of man captivated under every inferior beastial and unclean Power, which Christ by his holy Grace and divine Power does destroy, if its counsel be obey'd; for no sooner does it come to have dominion in the Heart, but all those *Beasts of Prey*, viz. *Pride*, *Revenge*, *Ambition* and *Cruelty*, and those *creeping venomous Vermine*, *Lust*, *Treachery*, *&c.* are overcome, and their Principle so weakened

that

that in a little time they will find no place in the Soul; for there is the same possibility and energy in the divine Principle in man, as there is the wrathful cruel Principle, if the Will and Desires adhere unto and follow the first, then that grows strong and gets the Dominion, and purgeth out of the Heart *Violence* and *Oppression*, and destroys all *Sensuality*; but if the Counsel of the fierce wrathful bitter Root prevail, then the mans mind becomes a Cage of unclean Birds, and is filled with *Beastiality* and *poysonous Inclinations*, whereby men come to exceed all the Savages of the Desert in *Cruelty* and *Uncleanness*, and most of them that have Power live upon the *spoil of others Labours*, and by *Killing* and *Oppressing* as well those of their *own Kind* as all other Creatures. Hence, because Man that was originally formed the *Image of God*, and the Rival of Angels, had now so far degenerated and depraved himself, as to engross all the worst Qualities of even the worst of Beasts; the holy Sages are wont to liken some men to *Dogs*, for their Snarling and Contention; others to *Wolves*, for their Ravenous Cruelty; others to *Swine*, for their sottish Sensuality; and our Saviour calls the Scribes and Pharisees *A Generation of Vipers*, for their venomous Qualities.

Furthermore, this Vision of *Peter* does declare, That this evil Beastial cruel unclean Nature that had gotten the dominion in man should be destroyed through the divine Power; for the Lord said,

ſaid, *Ariſe* Peter, *Kill and eat:* That is, Mortifie the Beaſtial Properties, and let the unclean Thoughts, Words and Works be cut off in the bud by the Sword of the *Spirit:* It was the poyſonous Vermin and violent unclean Nature *within*, which the Lord would have deſtroyed and killed, not the Beaſts without; for *Man's moſt deadly Enemies are thoſe of his own Houſhold;* inward, not outward; and accordingly the chief work of every good man is internal; and if the Heart and Soul be clean, then the *Thoughts, Words, Works, Meats, Drinks,* and all other things belonging to the whole Life are alſo clean; for where the divine Principle has the *Aſcendant*, all the Thoughts and Deſires are generated from the ſame, and reliſh of their Original, which does attract the pure Vertue out of all things, becauſe it has an Unity and Agreement with its own Nature.

13. It is grand Miſtake of People in this Age, to ſay or ſuppoſe, *That Fleſh affords not only a ſtronger Nouriſhment, but alſo more and better than Herbs, Grains, &c.* for the truth is, it does yield more Nouriſhment, but not of ſo firm a ſubſtance, nor ſo good as that which proceeds from the other Food; for *Fleſh* has more matter for Corruption, and nothing ſo ſoon turns to Putrifaction. Now 'tis certain, ſuch ſorts of Food as are ſubject to putrifie before they are eaten, are alſo liable to the ſame afterwards; beſides, *Fleſh* is of ſoft moiſt groſs phlegmy Quality, and generates a Nouriſh-

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ment of a like Nature: 3*dly*, *Flesh* heats the Body and causeth a Drought: 4*thly*, *Flesh* does breed great store of noxious Humours: 5*thly*, It must be considered, that all sorts of Beasts and other living Creatures, are subject to Diseases, and many other Inconveniencies and Uncleannesses, Surfeits, Over-driving, Abuses of cruel Butchers, &c. which renders their flesh still more unwholsome. But on the contrary, all sorts of dry Foods, as *Bread*, *Cheese*, *Herbs*, and many Preparations of *Milk*, *Pulses*, *Grains* and *Fruits*; as their Original is more clean, so being of a sound firm Nature, they afford a more excellent Nourishment, and more easie of Concoction; so that if a man should exceed in Quantity, the Health will not thereby be brought into such danger, as by the superfluous eating of Flesh.

Add to this, that all kind of *Vegitatives* being well prepared, and the Mixtures properly made, are abundantly more pleasant and delightful to an undepraved Pallat, and also to the Stomach, than Flesh, as they are also much more pleasant to look upon. What an ill and ungrateful sight is it to behold dead Carcasses and pieces of bloody raw Flesh? It would undoubtedly appear dreadful, and no man but would abhor to think of putting it in his Mouth, had not Use and Custom from Generation to Generation familiariz'd it to us, which is so prevalent, that we read, in some Countries the mode is to eat the Bodies of their dead Parents and Friends, thinking they

can no way afford them a more noble Sepulcher than their own Bowels; and because 'tis usual they do it with as little regret or nauseousness as others have when they fall aboad the Leg of a Rabit or the Wing of a Lark. Suppose a Person were bred up in a place where it was not a *custom* to kill and eat Flesh, and should come into our *Leaden-Hall-Market*, or view our Slaughter-houses, and see the Communication we have with dead Bodies, & how blith and merry we are at their Funerals, and what honourable Sepulchers we bury the dead Carcasses of Beasts in, nay, their very Guts and Entrails; would he not be filled with Astonishment and Horror? Would he not count us cruel Monsters? and say, *That we were brutified, and performed the part of Beasts of Prey, to live thus on the spoils of our fellow-creatures?*

Thus Custom has awakened the inhumane fierce Nature, which makes killing, handling and feeding upon *Flesh* and *Blood*, without distinction, so easie and familiar unto Mankind: And the same is to be understood of men, *Killing and Oppressing those of their own Kind*; for do we not see, that a Souldier, who is trained up in the Wars of Bloody-minded Princes, shall kill an hundred men without any trouble or regret of spirit, and such who have given him no more Offence than a Sheep has given the Butcher that cuts her throat. If men have but Power and Custom on their side, they think all is well; whence one that was going to be a Souldier being ask't

ask't, What he was going to do? nimbly answered, *I am going to break one of God's Commandments by the Authority of Custom and Law.* To such people *Violence, Oppression* and *Killing of Men and Beasts,* is as easie and inoffensive as plowing of the Land or gathering ripe Fruits, so rarely does any consider whether it be right in the sight of Gods Law in Nature; and so sadly is Man depraved and Self deprived of the true Understanding of Wisdom; and yet if some of these same men happen in a private Quarrel or Contest to kill a man (although it were partly in their own defence, or to have committed private Murders) their Minds and Consciences have been so loaded and troubled with a Sense of Guilt, that many times they have been forced to confess their Evil, though they knew their own Death would be consequence of that Discovery; the chief cause of which is, because *Law* and *Custom* do forbid them to kill men that way; but if two Princes have ever so little difference, or if there be none, yet if one of them for his own Glory, and to enlarge his Empire, have a mind to make War against his Neighbour, on pretences never so frivolous, false or unjust, yet at the *Beat of a Drum* or *Sound of a Trumpet* he shall have a great number of men offer themselves and take delight to *kill, oppress, burn* and *destroy Men, Women and Children,* without any cause given, or ever considering in themselves whether it be right in the sight of the Creator or his Law in Nature, and without ha-

ving any Remorse or trouble of Conscience for the same, but rather boast, and think the better of themselves, the more Murders they have committed.

The very same is to be understood in most other things, but more especially in *Religion*; shall we not see a *Turk* afflict himself for having tasted a drop of *Wine*, and a *Papist* be mightily troubled for having eaten a *Mouthful of Flesh* on a *Friday*; and yet the same Men at the word, one of his *Mufti*, and the other of his *Pope*, or the command or instigation of some *bloody sottish Belly-god deviliſh Priest*, be ready, nay, zealous to kill, burn and destroy the Innocent, and lay waste whole Countries, all which is contrary to all kind of Friendliness and Humanity, and also to Gods Law in Nature, and to the Law of God recorded in the Scriptures; which shews that men are gone from, and do trample under their Feet the divine friendly Love and Light of God, and all natural Affection and Humanity, and have immersed their Wills and their whole Hearts and Souls, and precipitated them into the fiery stern Wrath of God, having no humane Clemency, but acted by the cruel fierce nature of Dogs, Lyons, Swine, &c. And as those savage Beasts do delight to kill, hurry, oppress, tear and eat the Blood of their fellow Creatures; so most men place their chief Delight and Pleasure in hunting, killing, oppressing and devouring not only those of his own kind, (which is contrary

trary to most of the worst of Beasts, for few of them will prey upon or worry those of their own Species) but all other Creatures: None of the Elements are free from his Snares and Cruelties; the Earth, the Air, the Sea cannot preserve their Innocent Inhabitants from his Pursuits and Outrages, but rifles the whole Creation, and yet still all is too little to satisfie his insatiate mind, and ungodly devouring Paunch; so great a *Tyrant* and *Devil* is he become to all the rest of his fellow-Citizens of the World. 'Tis this proud and troublesom thing, called *Man*, that fills the Earth with Blood, and the Air with murderous Minerals and Sulpher; no wonder then if the very sight of a Man be more dreadful to most Creatures, than that of a Bear or Lyon, and they will fly from him as fast.

Those Beasts that are called Clean, are such as do refuse all kind of unclean Food; for the predominate Quality in them consists in the friendly Nature, or their Properties are nearer the Equality: Therefore such Creatures, as they are more clean, so also are they more gentle and friendly in Inclinations and Dispositions, it being contrary to their Natures to worry, oppress, or seek the Lives of their fellow-Creatures, but are contented with their innocent and natural Food; they are the only useful and beneficial Creatures unto man, his perpetual Friends, by vertue of their Fruits his Life is sustained; but for the multitude of their Benefits, he rewards them with

with Oppreſſion and Death, nor will content himſelf with the good things they produce for his ſuſtenance, as Milk, Butter, Cheeſe, Eggs, &c, but muſt alſo kill them, and eat their Blood and dead Carcaſſes. Now if man had not ſuffered the helliſh deviliſh Nature to have been awakened in him, he then would not have deſired nor longed after the Oppreſſions and Fleſh-pots of *Egypt*, but would have reſted content with innocent harmleſs Food of the Land of *Canaan*, but the wrathful Fire being ſo greatly moved, and predominating in the Hearts and Souls of Mankind, above and over the divine friendly love of God, no Food will give ſatisfaction unto, nor anſwer the Hunger and Deſires of that awakened wrathful property ſo well as Fleſh and Blood, becauſe it is the higheſt Life, and hath a nearer Affinity to that predominating Quality that ſo bears ſway in moſt mens Hearts.

I look upon it as a great miſtake, for a man to ſay and believe, *That all theſe good Creatures were made to be killed and eaten, and that mens Lives ſhould be ſuſtained thereby.* The Lord made all Creatures for his Honour and Glory, and for the reaſonable ſervice and uſe of mankind; whom he ordered to have dominion over all Creatures, which man has loſt by ſuffering his Deſires to enter into the wrathful fierce Beaſtial Nature, which the Humanity ought not to have toucht, for man is higher graduated, and ought not to have bowed himſelf to thoſe inferior Powers, nor ſuf-

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fered their low beastial Spirits to enter him; for God made man in his own Image, the Horizon of both Worlds, the Epitome of the whole Creation, so that he is liable to be wrought upon by all inferior things; If this were not so, there would not be any such danger of Infecting the Humane Nature by Communications, oppressing, killing and eating the Flesh of the Beasts, for where nothing is, there nothing can be awakened; as our Saviour Christ said, *If your Children ask you for Bread, will you give them a Stone?* There being no Affinity between the *Stomach* and a *Stone*; but on the contrary, there is agreement between Bread and the Stomach.

Whatsoever man gives way or joyns himself unto, the same through a little Custom and Practice will have power to impose its own Property, and captivate the Soul; hence it comes to pass, that Butchers, Souldiers, and all men that are of robustick slavish Imployments, are for the most part Cruel, Inhumane, subject to all the savage Beastiality that the wild Beasts and Birds of prey are, and oft times far worse, for Beasts do only live in the Wrath of the outward Nature, but man does both partake and live in the operation of the outward, and also of the Hellish Nature: Therefore 'tis no fit comparison to liken some sorts of cruel Men to savage Beasts, for thereby the poor dumb Creatures are abused; they do according to their kind, but Man was made for another Life, *viz*, to live in the power

and

and operation of the divine Principle of God's eternal *Light* and *Love*, but he has degenerated from his first state of Innocency, and many men by giving way to Cruelty and Violence are become so bad, that they cannot be compared to any Creature in Nature, but meerly to *Devils*. O! how abominable and wicked a thing it is in the sight of the Lord and his friendly Love in *Jesus Christ*, for men to *Take his holy Name in Vain* by their *Swearing*, *Lying*, *Stealing*, *Cheating*, *Circumventing each other*, *Fighting*, *Killing*, counting it no Evil to *hurry*, *oppress*, *worry* both *Man* and *Beast*, spending their precious time in *Wantonness* and all kind of *Superfluity of Naughtiness and Intemperance*, making it a *Sport* and *Pastime*, *good Fellowship* and *civil Neighbourhood* to be *Drunk*, to eat to *Glutrony*, and to keep *Tables filled with Superfluities*, is counted *Hospitality* and a *thing of State*: On the contrary, to eat and drink only for ends and necessities of Nature of ready simple harmless Meats and Drinks, is held *poor*, *base* and *beggarly*, and derided by most that have wherewithal to do otherwise, making the Creator, as it were, the cause of their Wantonness, saying, *Has not God given us those Creatures freely for our use? may we not do what we will with them? Are they not our own?* These are the common Excuses of these *wretched Belly-Slaves*, not considering that most or all those good Creatures which they spend on their Lusts, and to gratifie their wicked Inclinations,

tions are gotten by their oppreſſing both Man and Beaſt, eating and drinking the blood of the poor, and the whole Creation doth groan becauſe of their Violence and Oppreſſion. If a man have ten thouſand Pounds *per annum*, it is ſtill as great an Evil for him to ſpend any part of it in Superfluity and Wantonneſs, or to gratifie his Paſſions or Luſts, and to live a ſoft effæminate idle Life, as it is for a mean Perſon that works for his Bread; for Superfluity, Gluttony and Idleneſs are equal Evils unto all men, to the Noble and Rich, as well as the Poor and Ignoble, it being the effect of a baſe low depraved and wicked Opinion amongſt men to ſay----*I have wherewithal, I will therefore indulge myſelf, eat to* Gluttony, *and drink to* Drunkenneſs, *lie a Bed the beſt part of my* Life, *and riſe to be* Idle; *I will have my* Horſes *and my* Coaches *ready, ſteep my* Brains *in* Wine, *make my* Guts *a* Magazine *of* Dainties, *and ſtretch my lazy Limbs on* Beds *of* Roſes *and* Couches *of* Ivory. And in this heat of *Luſts* and *Wantonneſs* they get Children, and bring them up in all kind of *Superfluities*, *Luxury* and *Idleneſs*, ſo that every ſucceeding Generation is more corrupt than the former, ſowing helliſh Diſpoſitions, and intailing them on their Poſterity; ſuch as the Tree is, ſuch is the Fruit, an ill Bird, a worſe Egg; for the Seed does contain the true Properties, Diſpoſitions and Inclinations, and Children being begotten from ſuch Matter and Eſſences, thoſe cruel and helliſh Affections grow up with

them, and become Essential; Besides, Children seeing the Oppressions and Excesses of their Parents, do endeavour to imitate and follow their Examples, so that the young idle Ones will cry, *What should I work for? Have I not an Estate? Have not I enough to keep me without taking any Pains or Care for any thing?* Many of this sort of *Lubbers* deserve to be served as *Alexander* the *Great* served a King that he conquered, who loved Money excessively, and therefore had a Chappel which he had filled with Gold and Silver, and therein placed his whole Delight and Happiness; which *Alexander* understanding, put him in amongst his Money, and shut him up with it, bidding him eat it; and so the miserable Man starved to death upon his Treasure. Suppose a man have ten Thousand Acres of the best Land in *England*, he may starve, as this Prince did, if this Land be not manured by Labour and Industry: All the Land in *England* will not afford one bit of Bread, unless pains be taken with it.

But here some will object and say---*We are of Noble Birth and Blood, our Progenitors and Fathers have been great* Lords, Nimrods, mighty Hunters, *they have ventured their Lives, and oppressed the Poor and Weak, deflowered Virgins, taken away mens Wives by force, killed the Aged, and carried captive the Young, laid waste Cities, brought Desolation upon flourishing Kingdoms, and killed, starved, ruined and undone many Thousands of People.* From these and the like *Heroick Acts* of

of hellish Cruelty our *Coats of Arms* are derived, wherein to shew our Nature,& wherein ourGlory consists, we bear the Pictures of the most savage useless and rapacious Beasts and Birds that can be thought on,as *Lyons, Bears, Wolves, Tygers, Eagles, &c.* These are our *Badges of Honour*, and hence our Noble Birth and high Blood have proceeded, this being the true Foundation of most of that *Gentility* and *Nobility*, which the World so much admires, and that serves their Posterity to boast of.

But tell me, I pray you, *Noble Gallants*! if ever you are at leisure to entertain one wise or serious thought;tell me,I say,is there not one only God which made all things? did not he make one Man out of the Clay or Dirt of the Earth, and breathe into him a living Soul, and make him his *Voice-Roy*, and allot him dominion over all things, (not one man to worry, kill and destroy the Well-being and Peace of another, and of all other Creatures) are not all those Millions of Men and Women scattered over the Face of the whole Earth, descended from this one Man? as well the *Cæsars* and the *Grand-Seigniors*, the things cloathed in Cloth of Gold and Tissue, as the vilest *Beggars* and the *poor tattered Boy* that stands bare-foot in Frost and Snow, shivering at the Foot of some *Welch Mountain*? Are we not then all *own Cousens*? Our *Pedigree* the same, and equally Antient?

Hath not the Lord also endued this one mans

Off-spring with *equal Parts*, *Senses* and *Members*, as to the Elements of their Bodies? A fair *Grecian Woman* being at a Banquet, and the Sport called *Questions* and *Commands*, with many others of her Sex, whom she perceived to have heightened their Complexions by *Painting*; when it came to her turn, commanded them all to do as she did, and immediately called for Water and soundly washt her Face, which they doing, lost all the Artificial *Roses* of their *Cheeks*, and appeared in their natural Deformity, which shewed that their Beauty was but Adulterate, hers Real: Just so shall we find this *boasted Nobility* to be nothing but *Art*, *Fancy*, *Ostentation* and *Vanity*, if we put it to the Test. Let every man be stript and left destitute of those Excrements of Beasts, and inferior Creatures, which he is such a Fool to be proud of, and appear in his own natural Hue, and see then who can distinguish the Noble from the Ignoble, my Lord from his Foot-man, the Rich from the Poor? In such a light, as well as in the dark, *Joan* would be as good as my *Lady*, and perhaps better, because wholsomer. I have inquired of *Chyrurgions* and *Chymists*, and they will tell you, they cannot find any difference in the Colour, nor any other excellency in the *Blood* of *Peers* above that of *Peasants*; Where then lies this famous *Generosity* of the *red Circuling Juice*, so cunningly close that no Body can find it?

Besides, I pray tell me, hath the Noble any more Priviledges by Natures Charter than others?

Has

Has he any more *Senses* than his Neighbours? Has he as many Pallates as he has Pallaces? No, no; God hath made no more difference between the *Noble*, as they call them, and the *Ignoble*, than there is between the poor mans Cow and rich man's, the latter may probably be somewhat the fatter; the meaneſt Farmer has altogether as large a Stomach, though not ſo large an Houſe as his Landlord. Now for certain, if the Lord had made difference, and created one Noble and Great, and another the contrary, then he would alſo have endued them with ſome peculiar Benefits and Marks of diſtinction, by which one might be known from the other; but it is not ſo, there is no other marks of diſtinction between them, but as is before-mentioned, Oppreſſion and Violence both to Men and Beaſts, killing, ſlaughtering, deſtroying, and the like divilliſh Actions, by which many have got Renown, Riches and Authority; this being the common Rule, he that hath done moſt bloody wicked Acts, and got the moſt Money, is moſt Noble, and the beſt Gentleman.

But if thoſe that are poſſeſſed of the Goods of this World, and that call themſelves Noble, had any peculiar marks of Dignity given them by God or Nature inſeparable from their Perſons, there might ſeem ſomething for them to boaſt of, and yet no real ground for it even in that caſe, becauſe ſtill they would be Gods gifts; as ſuppoſe they were bleſt with perpetual Health and long

Life; or if their Natures would not be glutted and distempered with continual eating or drinking, or for want of Exercise; or if they could lengthen out the pleasure of any of the Senses without prejudice to Nature, and breaking of Gods Law: But alas! none of all this can be, as little Meat and Drink will support an Emperour, as the meanst of men, all sorts are as pleasurable and grateful to one as the other; or if there be any advantage it lies on the Poor mans side. There is a pleasant Story of King *Henry* the 8th, in the first part of his Reign, riding a Hunting, and being hungry, he strayed from his Attendants, and came all alone to a Monastery about Dinner-time, where the fat lazy Abbot welleom'd him very kindly; for hearing the King was in that County, he concluded this to be one of his Guard; at Dinner they had great Varieties, and the King fed like a Farmer on a piece of Rost-*Beef*; but the Abbot, who daily crammed his Paunch with Delicacies, could scarce relish a bit of any thing before him, and pleasantly said to the King----*Honest Friend! I would give* 500 l. *I could but pick so heartily as you do on a piece of Beef.* The King returned him some small Complement, and after Dinner took his leave; About a Fortinight after sends a Messenger for this old fulsom Abbot, and ordered him to be carried to rights, to the Tower, and that he should be there kept close Prisoner, and allowed but so much Bread and small Beer a day, and no other

other Food. The *Abbot* could not imagin what he had done, to occasion such an Imprisonment; and being thus dieted, he soon came to have a good Stomach; and after about a Moneth the King ordered the Keeper to carry him in a good piece of hot Roast-Beef, on which the Abbot fell with such Violence, as if he would have eaten it all at a Mouthful; the King, who was planted in a Room where he could see how he laid about him, at last steps in and demands his 500 *l.* *For*, says he, *you said you would give it, and I have performed the Cure, and got you a better Stomach than all the Doctors in* England *would have done.* And so upon Payment of 500 *l.* discharged him.

This story is very pertinent to our subject; the Rich with Varieties destroy both their Appetites and Tastes, the Poorer sort enjoy the natural pleasure of both. There are in all men but *five Senses* and *four Elements*, and the Creator hath made no distinction by giving more to the *Noble* than to the *Poor*, but bestows them freely and equally on all, and every man has a like benefit of them; and the *Nobles* and *Grandees* cannot prolong the pleasure of their Senses by possessing much, *viz.* by *great* and *rich Quantities* of *Food* and *Drinks*, *sumptuous Furniture*, *gawdy Garments*, *great Houses*, *many Servants*, *&c.* All which, (if great Prudence and Moderation be not observed) will rather destroy the true delight and pleasure of the Body and Mind, and render such as use them altogether uncapable to

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enjoy the common Blessings the Lord has given unto all men; but on the contrary, every sort of *simple Food* and *mean Drink* to the Wise man and well-prepared Stomach, is like the Honey and the Honey-Comb, it makes all the Senses rejoyce in each other. This being the greatest advantage and priviledge any mortal man can naturally enjoy in this Life, to give Nature, both in the Quantity and Quality, what is needful for the support of Strength and Health, which very small and mean Meats, Drinks, Clothing and Houses will perform, and such as are easily procurable with little Labour to the Body or Vexation to the Mind; so that a man need not hazard his Health, nor bring his Soul into Perplexity to obtain those necessary things that serve for the sustaining and prolongation of his Health and Life: But on the contrary, all those Superfluities which do chiefly serve to gratifie *Wantonness* and *evil Imaginations*, are for the most part not to be obtained without Trouble, Oppression, Violence, and the hazarding the Health, both of Body and Mind, and when they are odtained most People spend them on their Lusts in a base superfluous manner, filling the Body with incurable Diseases, and much more infecting the Soul.

It must be confessed, there are some men really and intrinsically much more *Honourable* and *Noble* than others, *viz.* those that obey and keep the Commandments of the Lord, and have not violated his Law in Nature, nor spent the good

Creatures

Creatures of God on their Lusts, and have denyed themselves Superfluities, and not done Violence to, nor oppressed Man or Beast, but have lived temperately, soberly and innocently, putting all things to that use for which they were made; this sort of People are truly *Noble*, without being beholding to the favour of *Princes*, the *Breath of the Vulgar*, or the *Mercinary Paint* of an *Herald*: But still, they must not boast of it, or ascribe it to themselves and their own Wisdom, on pain of Death; for, alas! what have they, which they have not received? *Every good and perfect Gift* (saith the Apostle) *cometh from the Lord, and he alone, and he always ought to have the Praise, the Honour and the Glory,* Amen.

If men had conducted their Lives in this manner, and not suffered their Desires and Wills to enter into the various Powers of God's Wrath in Nature, the whole World had been a *Paradise* of *Peace* and *Love*; but now most People have precipited themselves into the Nature of *Bears*, *Tygers* and *Foxes*, and some into *Dogs*, *Cats*, *Swine*, *Bulls*, *&c.* hence they seek and make it an honourable Employ to kill and destroy one another, and he that proves most successful in this bloody Villany, dubs himself an *Hero*, and his Race call themselves the *Brave* and the *Noble*, and have but little regard for others, in respect of themselves, and like *Senseless Sots* account it their Priviledge and Right in Nature to *Lord* it over their fellow-Creatures; than which

nothing can be either more Unjuſt or Ridiculous. There is no Mark of Diſtinction, no eminent Token whereby to demonſtrate their *Nobility*; for the Lord has endued the *pooreſt* and *meaneſt* of men with all the Noble Faculties of Nature, both *Divine* and *Humane*, as liberally as the mightieſt *Potentates*: Has not the poor Man as great Pleaſure in, and Refreſhment and Nouriſhment by eating and drinking, as the moſt *Noble?* Is not his ſight as clear and as perfect to behold the amazing Wonders of God's Creation? Do not the melodious Harmonies and charming Airs of Muſick delight the Phantaſie, and chear the Soul of a poor Man, as much as of a *KING?* And (if we may deſcend to groſſer Pleaſures) have not the meaneſt of Men as great content and ſatisfaction with his poor *Ruſſet-Coated Wife*, as the greateſt Prince with his *Gayeſt Bride?* Whence the Poets always feigned *LOVE* (the nobleſt of the Paſſions) to be bred amongſt the *Villagers*, and a Companion of *Ruſticks* and *Shepherdeſſes*: Nay, (to go higher) has not the great All-wiſe Creator given the moſt friendly Element, the *Air*, in *Gavil-kind*, to all the Sons of men, every one enjoying an equal Portion? And are not the greateſt of Men ſubject to all the Injuries of the Elements, and Neceſſities and Accidents of natural Life, viz. *Heat*, *Cold*, *Hunger*, *Thirſt*, *Diſeaſes*, and even *Death it ſelf*, as much, and as fre-

frequently, and as certainly as the Poor? And yet still men are so foolish and so vain as to vaunt of their *great Birth* and their *Noble Blood*: Can any thing be more extravagantly Ridiculous?

True it is, all that are *Governours*, *Magistrates* and *Officers* of the People ought to be honoured and respected in their places, according to their respective Dignities, and so much the more if they govern according to the Law of God and Nature, doing every man Justice and Right, and being a *Terror to evil Doers, and a Praise unto them that do well.* But this *real Honour*, contracted on Political Considerations of Office and Virtue, is nothing to that Fantastick Glory, derived meerly from Ancestors, and the brave Feats done by our *Great-Gransiers Grand-Fathers*, so much boasted of by those who please themselves in being *Great*, rather by their *Mothers Labours* than their *own.*

14. It is be to noted, That most sorts of Flesh and Fish, as to their operations on the Body and Senses, are not so innocent, brisk, airy and lively as *Herbs*, *Seeds*, *Grains*, *Fruits*, and various sorts of excellent Food made of them, though many of our *English Belly-Gods* suppose Flesh to be most mighty in its operation; but they are grosly mistaken, and no wonder, since their *Brains*, *Wits* and *Understandings*, are, through Intemperance, Superfluity and Gluttony, *sunk into their Bellies*; for *Flesh* is of a gross substance, dull and heavy in its operation, fills the body with abun-

dance of slimy corrupt Juices, bad *Blood*, and in many Constitutions too great a Quantity, and causeth the *Animal spirits* to be very impure, whence arise *Boils*, *Scabs*, *King's-Evils*, *Leprosies*, and sometimes *clotted Blood*, like pieces of Flesh, which lie in some of the Vessels of the Stomach, till being gathered into hard Lumps, they sorely oppress Nature, and cause Distempers, which are the Death of Multitudes.

Flesh and *Blood* is too near of kin to the *Animal Life* in man, to be a proper Food for him; 'tis like the Marrying of *B*rothers and Sisters; therefore the Antients were curious in forbidding especially the eating of the Flesh of any of those *Beasts* that would naturally eat the Flesh of their Fellow-Creatures; and we need go no further than every mans Experience, to know that all such Flesh, and also Fish, have a rank strong fulsom Taste, and affords a like Nourishment: Nor has *Flesh* and *Blood* grown into so great Reputation from the excellency of its Taste or Nourishment, but chiefly (as we have else-where observed) from the near Affinity it has with the awakened Wrath and beastial Nature, which in most men predominates. Hence, when once men have tasted *Flesh*, with the *Blood*, the *Beastial Qualities* are presently irritated and so pleased, that nothing else will afford them such satisfaction, because of its great Affinity with the *Beastial* and *Animal Life*; the hunger grows so strong in many, that they will eat Flesh or Fish that stinks

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and is half putrified, if they cannot have other, rather than feed upon *Bread, Butter, Cheese*, or the like, which is an hundred-fold beyond it, both as to *Taste, Nourishment* and *Virtue*.

The same is to be understood of all sorts of *unclean Birds* and *Beasts of Prey*. As for Example: If a Dog chance to suck the *Blood* and eat the *Raw Flesh* of any Creature, it does so violently open the Gate of the fierce Quality, that the Hunger grows so great, that he becomes tenfold more eager, ravenous and fierce than before; this every one almost doth know, and if they consider it well, shall find the very same Effects in bodies humane, as each man may feel in himself, if he be a diligent Observer of his own Nature. If this had not been so, *Moses* and many Wise men in most Ages had never made such strict Laws against eating of Flesh without distinction, and that such flesh as was allowed to be eaten, should be throughly cleansed from the blood, *&c.* which rendered such flesh far wholsomer, and to afford a better Nourishment, but not so much as our way of Killing and Dressing, which in truth in most Creatures (as *Cows, Oxen, &c.*) is next door to strangling, whereby the natural Spirits are suffocated, and causes the blood and fierce wrathful spirits to center and lodge themselves in all parts of the body, and hinders them, that they pass not so freely away, where the wound is made. This the Apostles understood well; *We have no other Commandment to lay on you, but that*

you

you abſtain from Blood, Fornications, things offer'd to Idols, and things ſtrangled. There being more Evil in all ſorts of Fleſh and Fiſh that is ſo killed, than moſt do imagine; for when there is no Wound made, the *Animal* beaſtial wrathful fierce original poyſonous Spirits become ſuffocated, and Death's ſtroke brings the whole Nature into ſuch amazing frightful *Angonies*, as few men or Killers of *Beaſts* are ſenſible of, or endued with ſo much Humanity to Conſider; (for if they did ſuffer Compaſſion to ariſe in them, their lewd Trade of killing would not be ſo eaſie to them) I ſay, the central Poyſons being awakened by the ſtroke of Death, and finding no Paſſage, they ſeize the pure Spirits, whoſe Habitation is the Blood, and then preſently the ſweet Oyl or balſamick Property turns ſour, ſtrong and fulſom, as is manifeſt every where, both in *Animals* and *Vegitables*, whenſoever the pure ſpirituous parts are by any improper Preparation, or other Accidents, wounded, ſuffocated or evaporated, then in a Moments time the ſweet balſamick Property is depraved, and turns eager and unwholſom. Hence it is, that the Fleſh of thoſe Creatures that are ſtrangled does neither look ſo well, nor eat ſo ſweet, nor is ſo healthy as other Fleſh; for when any Creature perceives its Life in danger, there is ſuch a ſtruggling and horror within, as none can imagine, but ſuch only as have been near dead by the like means, it being the very ſame in a *Beaſt* as in *Men*. This being

better

better understood by the Antients than now-a-days, it was therefore amongst them not lawful to kill any Creature that was to be eaten without making a Wound, by which means the Blood did pass freely away, and with it the fierce and wrathful Spirits and Poyson, and so the Flesh was purged and freed from many sorts of Uncleanness, and even this Blood so let forth was to be buried in the ground, or burned, and so the beastial Spirits prevented from Evaporations, or incorporating themselves with the Air, and consequently from entring into and infecting the humane Nature with their wrathful Effluviums and dreadful Species, that the blood of all Creatures are full of, when killed in their health and perfect strength.

The greatest Excellency and common Virtue of mens eating much Flesh and Fish, is, that it makes them Surly, Robustick, Sordid and of cruel inhumane Dispositions and Inclinations, it being the most proper for *Souldiers*, *Hunters*, *Moss-Troopers*, and all such as would have the beastial savage Nature strengthened & encreased, and have a mind to be *Lyons* & *Devils*, not only to their own kind, but all other Creatures; and so long as People give their Wills up unto the fierce proud wrathful poysonous Nature, we may not expect any other Trade to be driven amongst us, whence we find that the meek friendly Principle is trodden under foot, Compassion has little or no place in man, further than it is a Custom, and

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he seems wholly given up to Rapine, Oppression and Wickedness.

Whereas on the contrary, *Herbs*, *Fruits*, *Grains*, and many other the like innocent sorts of Food are more pleasant to the Eye, of a better Scent and Smell, afford a more grateful taste to the Pallate, Nourishment finer, and of better Substance to the Stomack; they are of an easier Concoction, breed better *Blood*, are much more readily procured; the Creation groans not, or sighs; there's no Pain, Violence or Cruelty committed in the use of them; they generate *purer Spirits*, and make the Body lightsom and pleasant, free the Mind from dullness, care and heaviness, quicken all the Senses, make a good Understanding, preserve Innocency, encrease *Compassion*, *Love*, *Humility* and *Charity*, give the Spirit of distinction between Good and Evil, Clean and Unclean, and help us with many opportunities for the study of all true Wisdom, both of God, Nature, and our selves: In a word, the Vertues both divine and natural, that follow *Abstinency* and *Cleanness* are not to be numbred; many of them I know by experience, through the mercy and good favour of the Lord; It makes a man hate all rude, vain Talkative Company, and the many Inconveniencies that attend such a course of Life; it also makes the Observers thereof capable at all Seasons to speak the words of Wisdom, either divine or human, being but like large Glass-Windows to an House, it lets in the

pleasant

pleasant light Air, by giving opportunities to all the noble Faculties of mans Soul to exercise their Functions; it tunes the Properties of Nature, whence proceeds most excellent Harmony, and whoever shall try it, shall certainly find much more satisfaction and advantages than is here related, or indeed than can be expressed in words.

15. It is further to be noted, that all kind of *Inventions* and *Arts* that encourage Violence and Oppression, have proceeded from the fierce, harsh Wrath of God, and the uneven Properties of *Saturn* and *Mars*, as *Gun-powder*, *Guns*, *Drums*, and all *War-like Instruments of Musick*. There is nothing that does more manifest this than *Gun-Powder*, where the pure spirituous parts and balsamick Vertues in all the Ingredients, are suffocated and destroyed, so that it becomes a meer Composition of Wrath and Fiereeness; for every Property of Nature becomes fierce and terrible, or strong fulsom and poysonous, if the virtue and light thereof be destroyed, or separated from it; for every particular Creature or Substance, both *Vegitable*, *Mineral* and *Animal* does consist of *Fire* and *Light*, *Love* and *Anger*, *Joy* and *Sorrow*, *Good* and *Evil*; These are the Radixes of each Subject throughout all the three Kingdoms of Nature, and if in any thing you violate the lovely light part, then the angery Properties appear in their own Forms; an Instance whereof we have before mentioned in

Charcoal, which is one Ingredient towards *Gun-Powder*, and all the rest are alike, being of a terrible, rending, tearing, devilish, fierce Nature, and in it is a true Figure of the *Wrath of God* in the outward Nature; so likewise the sound of *Drums*, and all Weapons of War and Violence proceed from the same Root of Wrath, and accordingly the use of all such things do much encourage and strengthen the wrathful Properties in Mankind, who if they had not, or did not suffer their Wills and Desires to enter into the Wrath and fierce Properties of Nature in themselves, and were not acted and influenced by it, there would never have been any of those Hellish Inventions, as *Swords*, *Guns*, *Powder*, *Drums*, *Bows*, *Arrows* and other murdering *Engines*, nor any thoughts of *Killing*, *Oppressing* and *Destroying* those of their *Own Kind*, nor any other Creatures; but Man should have kept that Dominion over the Creatures wherewith the Creator invested him in the beginning, and no Creature should have had Power to have influenced him, or imposed their Properties upon him: Hence then, touching all *fighting*, *oppressing* and *killing*, let it be little or much, and the pretence what it will, we affirm, from a true light and ground, That the same do arise and proceed from the fierce Wrath of God, and from that Devilish Hellish Nature in Nature in Man, which is as contrary to the friendly Love and Light of God in Jesus Christ, as the Night is to the Day; for if in man

man, or any other Creature, the evil Property do predominate and is most manifest, there the good Qualities and friendly Light is overcome, and so on the contrary; for every Property and Principle does manifest and bring forth its own fruit, as our Saviour Christ says, *Every Tree is known by its Fruits; a good Tree cannot bring forth evil Fruit, nor an evil Tree good Fruit.* According to what Property does rule in the heart of any man, such are his Thoughts, Words and Actions; where the divine Principle of Gods eternal Love and Light doth predominate, such Persons bring forth those good and precious Fruits of *Love, Mercy, Compassion, courteous Speeches, Works of Charity*, and *doing unto all men as they would be done unto*; but those in whom the hellish Principle bears sway, their Fruits are worse than *Briars* and *Thorns*, such as *Back-biting, Hatred, Oppression, Killing*, not only inferiour Creatures, but even those of *their Own Kind*, and working all sorts of Impiety with greediness. Therefore 'tis of unspeakable Moment, to be able to distinguish in our selves the *two Principles*, and their respective Fruits, and to be careful to deny and root out the Evil, and cherish and follow the counsel of the holy Light, which if obey'd is sufficient to destroy all the mischievous Works of Self-hood and the Devil; for as the more men habituate themselves to Cruelty, Oppression, Unmercifulness, Killing, and the like, the stronger the Hellish Principle of Wrath does grow, and the worse and more cruel

they become: So in the practice of Vertue, every Property and Principle grows ſtrong by Uſe and Exerciſe; and he that enters into the narrow Path of Regeneration and Self-denial, ought always to fear to oppreſs or do unto any Creature that which he would not have done unto himſelf; for *Oppreſſion*, *Killing*, *wrathful Words* and *Works* do belong to the *Ægyptians*, and not to thoſe that travel towards the *Land of Canaan*. An Inſtance of which we have in St. *Jude*, who ſaid, *That when* Michael, *the Arch-Angel, diſputed about the Body of* Moſes *with the Devil, he did not dare to bring any Railing Accuſation*; not but the good Angel might, as to Juſtice, have done it; but he did not dare do it, becauſe he muſt firſt have entered with his Will into the wrathful fierce Principle or helliſh Nature, and awakened it in himſelf; therefore he only ſaid, *The Lord rebuke thee:* And for the ſame Reaſon our Saviour Chriſt commands men *Not to be Angery, nor call their Brethren* Ratha *or* Fools; that is, any Name of Wrath, Malice or Contempt.

If this were rightly underſtood and regarded, men would not dare abandon themſelves to ſuch Heats, Paſſions and Furies as every day we behold; they would not make it a Trade, a Sport, a Paſs-time to kill, murder, and uſe all kind of Violence. We read in *Geneſis* of *Lot*'s Wife, that ſhe looked back towards *Sodom*, for which ſhe was turned into a Pillar of *Salt*; ſhe entred into the fierce Anger and Wrath of God and Nature, which

which she was fore-warned of, so that she was precipitated into, and comprehended in the grand Fountain of Wrath, that is, the Original Forms of Nature, of which *Salt* is one; and therefore the Prophets, and all those whom the Lord enlightned with divine and human Understanding, and whose chief business was to reclaim men from the Snares and Evils of Oppression and Violence, and teach them the Wayes of Mercy, Clemency and Love, often threatned them with the same Judgment which befell *Lot's Wife*, it being the Portion of all that live and dye in the Spirit of Oppression. Nay, was not that great man *Moses* prevented from entring into the *Holy Land*, because he was wroth with the Children of *Israel*, when they murmured and complained for want of Water, saying, *Ye Rebels! must we fetch Water out of this Rock for you?* Whereupon saith the Lord to him and his Brother *Aaron*, *Because ye believed me not, to sanctifie me in the Eyes of the Children of* Israel; *therefore shall you not bring this Congregation into the Land which I have given them.* Here *Moses* and *Aaron* had suffered their Desires and Wills to enter into the wrathful *Center* and *Self-hood*, whence the word *Rebel* was formed; for the very Sound thereof demonstrates from what Principle it does proceed. And hence probably it may be, that the Evil Angel did so dispute about, or claim a property to the body of *Moses*.

This therefore is a principal Point in Religion for

for every one to understand and distinguish in himself from what Principle every Thought and Word does proceed; for otherwise men may and do precipitate themselves into the Wrath and fierce Original of the hellish Nature, which if once it get to reign in the heart, it quickly blisters out its Venom at the Tongue in such lewd words as, *Rebels*, *Rogue*, *Dog*, *Devil*, and horrid *Oathes*, *Curses* and *Execrations*, the very sound of which is enough to declare whence they do proceed; whereas from the divine and truly humane Nature do arise and flow words of Comfort and Consolation, those soft Answers that turn away Wrath, and all those delightful sociable obliging Charms of friendly Conversation, wherein consists one of the greatest Felicities of this mortal Life, and which for ought I know will be one main occasion to our happiness in Heaven. And whersoever such words are entertained, they strengthen and encrease their own Principle, both in those that speak them, and in those that hear them.

Of that great Man, King *David*, who is sometimes stiled, *A Man after Gods own Heart*, the Scripture saith, *That the Lord did not admit him to build the outward Temple* (which was a true figure of the *internal* and *spiritual Temple*) And what was the Reason? Because he had been a man of *Violence* and *Blood*, which had so awakened the Principle of Wrath and Fierceness, as did very much impede the divine Work: & this it will do,

not

not only in *David*, but all others in whom it is kindled; No man can do the work of Wrath and not awaken and strengthen the Principle which leads to such Acts, as is further manifested by all those that are of violent Trades and killing Imployments, although such People do not kill the Beasts in Anger, or in a way of Revenge for any Injuries pretended formerly to be done, but do it meerly as it is their Occupation, whereby to get a Livelihood, yet nevertheless insensibly, and unknown to their Reason and Intention, they do by degrees irritate and corroborate the fierce Properties of Nature, and become rash, and fierce, and hot, and cruel.

No wonder then if most of the holy Men and Prophets, who by a divine Eye and Understanding did pry into the hidden Mysteries of God and Nature, were strict Abstainers, and separated themselves from the Uncleannesses, Oppressions, and Violencies that the superfluous worldly Belly-Gods do subject themselves unto, whose chief care is to procure such Meats and Drinks as will gratifie their Pallats and Appetites, for pleasing of which, they regard not whom they oppress, be they Men or Beasts, some of them spending as much in one day as an hundred men can get by their hard Labour, and all to please the wanton Lust and mementory Pleasure of the Throat, they having but only the meer Forms and Shapes of Men, and being really void both of *Humanity* and *Christianity*. From this ground doth

doth proceed all violent Courses and Contentions, both publick and private; which Evils will never be remedied, except men take up the Cross and deny themselves, and follow the Counsel of the divine Principle, and hearken unto the Voice of Wisdom, which continually crys in the Gate of every mans City, and happy is he that hearkens unto her; for she is a sufficient Guide to lead every one into the pure simple way of Truth, and teach us from what we ought to separate our selves, whereby we may acquire Health to the Soul and the Body, and the Treasures both of Time and Eternity. But none are or can be sensible of those Advantages but such alone as are got through the *Red Sea* and the *Howling Wilderness*, and have entred into the Land of *Canaan*; for it seems too mean a thing, and the Ways that lead to those holy Virtues are too plain for the great People of this World.

But our Lord and Saviour Christ saith, *My Kingdom is not of this World*; and therefore when *Peter* in the most just and pious Cause that can be imagined (*viz.* to preserve his innocent Master from unjust Violence) drew his Sword, our Lord calmly bid him *put it up*; for the Sword cannot be drawn, but by and through the Power of Gods Wrath, which does predominate in most mens hearts; and this Christ came to destroy: for he preached *Peace*, *Love* and *Good Will unto all men*; and therefore his Doctrine is called, *The Evangele* or *Gospel*, that is to say, *Joyful News* or *Glad-Tidings*. Some

Some there are that do say, That if they should not kill and eat the flesh of the Creatures, they could not subsist or live; which in a bad sense is true: for should they cease from Violence and Killing, then that cruel wrathful fierce Life in them could not subsist in such vigour and strength as it does, but must of necessity become weak, and, as it were, dye; that is, it would no longer domineer in the heart over the friendly Principle of Gods Love: But as to the Health of the Body, which is that which they mean, Herbs and Fruits will sustain Nature in every respect far beyond the best of Flesh.

16. It is said, in *Gen.* 4. That *Adam* knew his Wife *Eve*, and she conceived and bore *Cain*, and said, *I have gotten a Man from the Lord*; [that is, from the strong Powers of the Wrath in Nature, from whence all Lordliness, Pride and Oppression in Government ariseth] *And she conceived again, and bore his Brother* Abel, *and* Abel *was a Keeper of Sheep* [that is, a Keeper of, and Dweller in Innocency] *But* Cain *was a Tiller of the harsh Earth* [which must be broken and torn up by Violence and hard Labour both of Man and Beast, which was the Curse that the Lord laid upon *Adam*] *And in process of time it came to pass, that* Cain *brought of the Fruits of the Ground an Offering unto the Lord*; *and* Abel *he also brought of the firstlings of his Flock, and the Lord had respect unto* Abel, *and unto his Offering*; *but unto* Cain *and his Offering he had no respect*; *and* Cain *was very*

Wroth, and his Countenance fell; and the Lord said unto Cain, *Why art thou Wroth? If thou doſt well, ſhalt thou not be accepted? and if not, Sin lieth at thy Door, and unto thee ſhall be his deſire, and thou ſhalt rule over him*; [That is, Unto thee, *Cain*, ſhall be the Deſire of my Kingdom of Love and divine Light; but if thou wilt not hearken unto its Counſel, and be obedient unto my Commandments, *then thou ſhalt rule over him*; that is, over the divine Power, as it came to paſs; for *Cain* talked with *Abel*, that is, the Wrath contended with the Love and divine Power; and it came to paſs, when they were in the Field, [that is, where the wild harſh Nature does predominate] that *Cain* roſe up againſt *Abel* his Brother, and ſlew him: Here the Wrath prevailed over the divine innocent Principle, and deſtroy'd it, as it does at this day; for thoſe two Brothers did rightly and truly ſignifie the two grand Principles, and the two Seeds, that of the Woman and that of the Serpent. And the Lord ſaid unto *Cain*, *Where is thy Brother?* and he ſaid, *I know not, am I my Brother's Keeper?* Here *Cain*, viz. the Property of Wrath, denyed the Murder, and pretended he had done him no evil, or knew nothing of him; but the Lord anſwered, and ſaid, *What haſt thou done? The Voice of thy Brothers Blood cryeth unto me from the ground*; and therefore the Lord curſed *Cain*, and tells him, he ſhall *be a Fugative and a Vagabond.* Then *Cain* bowed himſelf, and ſaid unto the Lord, *My Puniſhment*

is

is greater than I can bear; behold, thou hast driven me out this day from the face of the Earth, and from thy face shall I be hid; and it shall come to pass, that every one that findeth me shall slay me: This Confession and Submission did so pacifie the kindled Wrath, that the Lord said, Therefore *whosoever slayeth* Cain, *Vengeance shall be taken on him seven fold; and the Lord set a Mark on* Cain, *lest any finding him, should slay him.* This Mark was the *Light of the Lord, that enlightens every man that cometh into the World,* and which does more or less mollifie and withstand the fierce wrathful Powers in Mankind; for if this were not, the Wrath of *Cain* would grow so powerful, that the Children of *Abel* would not have any being in this World. *Then* Cain *went out from the Presence of the Lord, and dwelt in the Land of* Nodd, *on the East side of* Eden: That is, he went into the outward Principle of this World, and dwelt in the *Land of Vanity*, at a distance from the divine Principle, which is intimated by *Eden*, in which *Cain* did not live, but on one side of it, *viz.* in the operation of both the good and evil Nature, which most men of this World do live in. And it is also said, *That he built a City:* That is, he became strong and powerful in the Property of this World; and therefore *Cain* was an Oppressor, and one that did domineer and Lord it over his Brethren, and slay the divine Principle of God's Love; and hence all *Violences, Contentions, Killing* and *Works of Darkness*; for *Cain*

does truly signifie the Fountain of Gods Wrath, and the Original Properties of the Father's Nature; and *Abel* does represent the Eternal Principle of God's Love in the Son's Property: *Cain* intimates the *Fire*, and *Abel* the *Light*; if the meek Spirit of *Abel* were not overcome and murdered by the fierce Wrath of *Cain*, there would be Pecae on Earth as in Heaven; and as when *Cain* arose and contended with and slew *Abel*, he made no Resistance, this was a true manifestation that the fierce Wrath had got the Victory; but *Abel*'s Blood cryed unto the Lord. The very same is to be understood in all kind of Oppression, both to Man and Beasts, they all by a sweet sympathetical operation call for Vengeance; for God is no Respecter of Persons or Things; but whensoever any Creature is oppressed, the same doth from the awakened Wrath curse the Oppressor, and send up Cryes and terrible Complaints to Heaven, which moves the Principle of Gods Wrath, whence so many Judgments fall on the People; nor is it possible it should be otherwise, as long as the Spirit of *Cain* predominates in their Hearts, tearing and destroying the Peace and Well-beeing of one another, and of all the Inferiour Creatures, far worse than the wild Savages of the Desert; for when their Bellies are full, they do rest satisfied until they are hungry again; but Men are become such *Belly-Gods* and *Slaves* to their Lusts and Passions, that they are never satisfied, either full

or

or fasting, but alwayes contriving Mischief, and how they may betray not only those of their own kind, but also all other Creatures, insomuch that all the Elements mourn, and are filled with the Cryes, Groans and mournful Complaints of their miserable Inhabitants.

True Religion doth consist in this, as our Lord Jesus Christ taught both by Precept and Example, that Mankind do no Violence, but live in the power and operation of the humble meek Spirit of *Abel*; for every violent Action and Oppression, let it be little or much, or offered unto whatsoever Creatures, does as naturally and spiritually awaken in them and without them the fierce Wrath of God and Nature, as the blood of innocent *Abel* did cry and awaken the Lord, whence *Cain*'s Judgment proceeded. And withal we are to remember, that the Offerings of such as live in the power and operation of the Spirit of *Cain*, are not accepted of the Lord, because they are tainted with the Spirit of Violence and Oppression; for every *Principle* is moved by a sympathetical operation; and therefore when men live and act in the power of Gods Love and Light in Jesus Christ, the Offerings of such are most grateful, and powerfully attract the sweet Influences of God and Nature; but where the wrathful principle reigns without the Love and Light of God, it is a meer Devil, and does attract *Venom* and *Poyson* out of every thing, to the encreasing and strengthening of it self.

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The holy Antients have in many other places of the Scriptures deciphered and endeavoured to describe these two grand Fountains or Principles under the Allegory or Figure of *two Brothers*: But it is to be noted, that the Younger always obtained the Blessing, as the case of *Jacob* and *Esau*, and *Isaac* and *Ishmael*, which doth contain many great Mysteries; for *Ishmael* is the Son of the Bond-Woman, where the Forms and Properties of Nature are at strife and contention; the same is said of *Esau*, that he was a Rough man, and a Hunter, which Names in the Radix do signifie strong men in the Wrath and Principle of the wild Nature, into which most men are fallen; nor doth any Religion or form of Godliness bring profit to the Soul, but that only that is void of Violence; and therefore the Offerings of *Cain*: *Ishmael* and *Esau*, and many others were not accepted of by the Lord; for the fierce Wrath and violent Spirit did reign in them, and thence their Offerings proceeded, and so could not awaken or open any other Principle, but only what was like, and from the same Root and Center. If this were well considered, so many persons would not content themselves in Religious forms, and giving God long Prayers, whilst all this while their hearts are full of *Envy*, *Backbiting*, *Contention*, *Oppression*, *Hurrying* and *Killing Men* and *Beasts*, most of them counting it their Right to domineer over the meek humble Spirit of *Abel*; but the Blood of *Abel* doth cry unto

unto the Lord for Vengeance; for this is the great Law of God in Nature, that there can be no Evil, Violence or Unjust Action done, be it either to the Superior or Inferior Creatures, but there must be Retaliation made; for the *Groans of the Oppressed* have a natural Force and powerful Inclination to open the gate of God's Wrath, and draw down the Judgments of the Lord; because all things were made by one, therefore they have but one only Root and Foundation, and proceeding from that one Lord and Creator, they all live and move in him, and by his Power and Spirit, and are all sustained by his divine hand of Providence, which does not respect one and neglect another, there being in him no variation or shadow of Change or Passion, but equally distributes his Blessings to all his, according to the Nature of each one, having given every thing its well-beeing in its self, and allotted thereto a certain number of days, and ordained proper Food for every Creature; therefore whensoever men shall violate these Laws of God in Nature, and work contrary unto them by oppressing the Creatures, then the Wrath of the Creator is kindled; for every Creature, when it is in danger of being hurt, or pursued for its Life, does as naturally and powerfully cry to the Creator for help, in their own natural Language, as men do, and tend and fly to that Fountain of Beeing and Protection; for their Lives are as sweet, and their desires to continue it, are as strong as mans.

17. Here

17. Here'tis like I shall be complained of, and condemned by the Wise men of this World, who count it their right in Nature, as *Cain* did, to domineer and lord it over all Creatures, who will say, *The Creator hath no respect or regard to the preservation or well-being of inferior Animals, but only unto Men; and that his Will is, that men should destroy and live upon them, and use them as they please; Were they not made for that purpose? and if we should not destroy them, they would destroy us, &c.* Thus they object, but the truth tells every one, That there are no Creatures that will hurt or be injurious unto mankind, but only *Dogs, Bears, Foxes*, and other of the like Nature, who are *Beasts of prey*, and fierce by kind, few or none of which are eaten; but this *Allegation* I shall more particularly consider in its proper place. Others more materially will urge the Authority of the holy Scriptures to prove that killing and eating of Flesh was according to the Will of God, which is true in a certain sense; but from the beginning it was not so, but only after man had disobeyed the Lord his Maker, and broken his pure Law, and imbarqued his corrupt will and tainted desires in the fierce Spirit of Oppression, and suffered the beastial savage Nature to predominate in him over the divine Principle of God's Love and holy Light, as the Scripture doth testifie, *Gen. 6. The Lord looked down from Heaven, and behold every Imagination of mans Heart was evil, altogether evil, and that continually*: also, the Lord

Lord said, The Earth is filled with Violence, it repenteth me that I have made Man; and the Earth was corrupt before God, and filled with Violence, for all Flesh had corrupted his way upon the Earth, &c. Here it appears Man had with his will and desires entered into the violent Spirit, which had corrupted the Earth and all things therein, whence the desire of Killing and eating of Flesh and Blood of Beasts did proceed; and for this reason the Lord was so provoked to Anger, that he said---- *My Spirit shall not always strive with man, for that he is Flesh, yet his dayes shall be an Hundred and Twenty.* Here the Lord shortned the dayes of mankind, as *David* saith in another place, *The Wicked shall not live out half his dayes.* If man had not thus entred into the violent Spirit of Wrath, the Lord had not destroyed mankind, but being thus incensed, he commanded *Noah to build an Ark,* (which signifies a place of Safety, Peace and Mercy) *and to take the Clean Beasts by Sevens,* (which is an holy Number in nature, comprehending all Mysteries) but the Unclean by *Pairs* or *Two's,* which is a Number of Contention, as being the first that separates from *Unity.* He was likewise required to take all sorts of Food, both for himself and for the Beasts; but there was no mention made of Flesh; and all the Creatures both Clean and Unclean that he took with him into the Ark, he delivered out again, after the Wrath of God was asswaged; there was no Oppression, Violence nor Killing in all that time,

for if there had, then would the Wrath have been again awakened, and *Noah* with the Creatures would have been comprehended in the same Judgment with those without the Ark: For the Ark does truly signifie the heavenly Principle of Gods eternal Love, in which he has established his Covenant with mankind, and all men that safeguard their desires and wills in this holy Ark, denying themselves, and abandoning all kinds of Violence, but taking with them all kinds of Food that do bear a *Simile* with this friendly Principle, shall be preserved from that deluge of Wickedness and Misery, wherein the rest of the World is overwhelmed.

Now after this Deluge, the Lord did permit man to eat *Flesh*, but not without distinction, nor with the Blood, for man would not be obedient, nor keep himself within the bounds and limits of the holy Ark of God, but turned their Wills into the wild beastial Nature, and so longed after the Essences and Qualities of the Beasts, whence arises the desire of killing and devouring of Flesh. This the Lord did well know, and also his Prophets, *viz.* That if man did not obey the Voice of Wisdom, and abstain from eating of the Fruit that grows in the midst of the Garden, *viz.* in his Heart, which is the wrathful violent Spirit of Oppression, he should dye, which Spirit should not have been manifested, nor have had any government in man. As for the Tree that grows in the midst of the Garden, 'tis called the

the *Tree of Life*, but not without a great Mystery; for the Center of Life stands in the wraths property or fierce Fire, whence proceeds the sensibility and knowing part in man; and therefore he was forbidden to eat thereof, that is, he should not have awakened it by his Imaginations and Desires, but have continued in Resignation and Self-denyal, and then the Evil would not have been manifested in him, nor have overcome him, but as it came to pass, well might the Prophets call it, *The Tree of Death*; for when Man did eat of the Fruit thereof, he died unto the divine Life, and lived in the Power of the fiery Spirit of Wrath, which has corrupted all Flesh, even the very Earth and all things therein. 'Twas after this was come to pass, when man had by his longing and lusts precipitated himself into the fierce Spirit and wild Nature, that the Lord permitted him to kill & eat the Flesh of the Beasts; but it must be understood, that this License or Permission of killing or eating of Flesh proceeded from the wrath of God in Nature; as the Scripture saith in another place, *Such as the People are, such is their God*; for the Lord appears to every one according to what Spirit and Property they live in, whether it be in his love or his anger. If they live in the divine Principle of his eternal Love, then he appears to them in the same principle, as a *loving Father* and the *God of all Consolation*: And on the contrary, when men introduce their Wills and Desires into the fierce Wrath, then the Lords

appears to them in the same Spirit *Dreadful* and *Terrible.* As the Scripture saith in another place, *Unto those that fear my Name and obey my Commandments, I will be merciful and gracious; but to those that despise my Commandments, I will be an Angry jealous God, and a consuming Fire:* Or, as the Apostle saith, *To one a savour of Life unto Life, to the other, of Death unto Death.* Thus all shall glorifie God either in his Love or Anger, and remain Monuments of his Mercy, or Trophies of his Justice.

Thus it happened to the men of Old, whom the Lord permitted to kill their fellow-Creatures and eat their Flesh, their Cruelties and Oppressions soon awakened the Wrath of the Lord, even as the Blood of Innocent *Abel* did; therefore the Lord said, *He would go down and see if it were so:* Which expression of Gods coming down does intimate the kindling and awakening of his Wrath in the external Element, as it came to pass in the ensuing Deluge, when the Element of Water was enraged; from this very property of the awakened Wrath did the permission proceed for *killing* and *eating of Flesh*, as also all the commands for *Fighting*, and the like; for if the Lords people in former Ages had continued their Obedience, and lived in his fear, there had never been any cause or foundation for Wars nor Oppression; for as our Saviour saith, *The Tempter cometh, but findeth nothing in me*; that is, he findeth no Wrath nor Violence awakened in him, and therefore he

he could have no ground to work on, nor matter to entertain him, or that would suit his Principle. The like is to be understood of all men that do live in the Power of Gods Love and Light; for whensoever the Lord suffers any to Fight or engage in Wars with his People, the original cause thereof hath been *Sin*, in that they have forsaken the ways of Truth and Righteousness, and entred into Oppression, Pride and Cruelty, which awaken the evil Principle, and cry for Vengeance, and strengthen the common Enemy of Mankind, and then the Lord suffers Wrath to take place Now whereas men say, *It is lawful in the sight of God to fight, kill & destroy one another, and oppress and kill all other Creatures*; 'tis true, if it be understood as it ought to be, *viz.* in the sight of the Principle of his Wrath, as he is a consuming Fire, and a jealous God; but not as he is a God of Everlasting Love and Mercy in Jesus Christ; for in that respect all Fighting and other Violences are as contrary to him as Light is to Darkness. Therefore in the *Revelations*, to the Souls that were under the Altar, *Crying to God to avenge their Cause*, being slain for the Testimony of Jesus, it is answered, *Rest for a Season*; which was as much as to say, Be still, do not awaken the Powers of the Wrath; for no man can call for Vengeance, but from the power of that Principle, and therefore *White Garments* were given unto them; that is, they were more repleniſhed with the blessed power and vertue of the Love of God in Jesus Christ. Some

Some may say, *If we should not Fight, and be ready to withstand our Enemies and Neighbouring Nations, we should quickly be brought into Subjection:* This is very true, if men should leave off fighting, and yet live such wicked ungodly Lives as they do; but if any Nation would repent of the Evil of their Ways, and enter with one mind into Unity, and live in the power and operation of the *Love of God, &c.* they then should have no occasion to fear or dread any outward Enemies, having so perfectly subdued those within, they should rest secure. This the Children of *Israel* did often witness, *when they did fear the Lord and refrain from Idols*; that is, when they did not set their Hearts and Affections upon the Creatures, nor live in *Wantonness, &c.* then their Enemies were bowed before them, and the very sight or appearance of ten would make a thousand fly; but when they did forsake the fear of the Lord, and turned the use of natural things into Wantonness, they awakened the Wrath, by which their Enemies got many advantages over them, and overcame them, and carried them away Captive; the very same is now-a-dayes amongst us, this being a certain Truth, that will stand forever against all gain-sayers and evil men, viz. *That all Oppression, Violence and Killing doth proceed from the seed of the Serpent, the Betrayer*; which I wish all our Hero's, and Fighters, and great Martial men would well consider, and turn the Eye of their Understandings inward and search themselves,

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then they would certainly find, that it is the fierce *Cain-like Spirit* which reigns in them, and excites them to commit such Outrages. When the Souldiers asked the Lord Christ, *What they should do to be saved?* he said unto them, *Be contented with your Pay, and do Violence to no man:* which is to say, They should be Souldiers no longer; for all Souldiers do live in the Spirit of Violence, and must kill and destroy when-ever their Commanders please. So likewise Christ says to *Peter* (than whom certainly never man drew Sword in a better Quarrel) *Put up thy Sword, those that use the Sword shall perish by the Sword*; *my Kingdom is not of this World*; that is, My Kingdom consists in *Love*, *Mercy*, *Meekness*, *Friendliness*, *Peace* and *good Will unto all men.*

18. It is further to be considered, that the *eating of Flesh* was not permitted till after the overflowing of Gods Wrath had got the dominion in mans heart, and God had tryed and prov'd them, and saw that they were stiff-necked, and would not be obedient unto his Commands, nor enter into the holy divine Principle of Love and Peace, but would live in the Power of the lordly poysonous Nature, and continually lusted after Oppression and the ways of *Ægypt*; and for this cause the Lord suffered them to be carred away into the Land of *Nodd* and *Ægypt*, which is a Land of Vanity, Oppression and Cruelty, and they suffered the fierce wrath to domineer over them; but in process of time they cryed unto

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the Lord, and he had regard unto them, and raised up *Moses*, and inspired him with divine and human Wisdom, and made him their Guide; for *MOSES* doth signifie the *Strength and Power of God*, in his meek friendly Light and Love, or a *Cleanser and Purger of the People from Iniquity*. This great Prophet by the mighty power of the Lord wrought many wonderful Miracles amongst the *Ægyptians*, which made the wrath to bow or give way, and by a strong hand caused his People to pass through the Red Sea, that is, through the fierce Wrath and fiery Judgment of the Lord, untoucht and unhurt, whilst the same Sea of wrath did swallow up and comprehend the *Ægyptians*, the *Men* of *Sin* and *Vanity*, with their *Horses* and *Chariots*, that is, with all their strength and Deeds. Then the Lord caused his People to travel *forty years in the Wilderness*, which signifies the wild Nature, which they were not to stay in: likewise, these *forty years* are an holy mystical Number, *viz.* the *Number of Regeneration*, during which time the Lord works many Marvels, and delivers the true *Israelite* from inward and outward Enemies.

Yet still, they provoked the Lord their God to wrath by lusting after the *Flesh-Pots of Ægypt*, that is, the Oppression and the Cruelty; for the Lord did not permit them in all their march towards *Canaan*, to kill their Flocks or Herds, nor to eat any Flesh in those forty years travel; for they were not to stay or continue in the wild beastial

beastial Nature, but to pass through, and by degrees leave it behind them, and to deny themselves all those Oppressions, Vanities, worldly Lusts and Passions, which the men of *Ægypt* are subject unto, that thereby they might be cleansed, purified and fitted to enter into the holy Land: For the chief Enemies the Children of *Israel* met with, were their inward lusts, passions and beastial Spirits, which did mightily strive in them, to get the Victory over the divine principle of Gods love; and this was the main cause of their many lets, stops and hindrances, and the occasion that so many thousands did fall in the way, and never entred into the holy Land, of which the Lord told them, *That it was a Land that flowed with Milk and Honey*, not with Oppression, Cruelty, Killing and Blood, but with Milk and Honey, the Emblems of *Innocency* and *Sweetness*, and beautified with many excellent Virtues for the maintenance of the life and health of Man, but because they looked back, and longed after the *Ægyptian Vanities*, they did fall, and could not enter into the *Land of Peace*. As in like case the Scripture saith of *David*, *That he being a man of Violence and Blood, as having been bred up in Wars and Fighting; therefore the Lord would not admit him to build the Temple:* which outward Temple was a true Figure of the inward divine Temple; for *David* had awakened the wrathful Powers of Nature within and without himself, and consequently was not so fit for Temple-work, wherein

there must not be heard any noise of Axes or Hammers, much less the clashing of Swords and rattling of Spears; these are the Musick of *Babel's-Builders.*

But perhaps some will say, *Though it cannot be proved that the Children of God did eat any* Flesh *in their Travel towards the holy Land, yet long before that, the two Angels that were going towards* Sodom *to destroy it, did eat Flesh.*

I Answer; This is so far from being an Objection, that rightly understood, it confirms and illustrates all that I have been saying; for, *first*, 'tis plain, these words are not to be understood litterally; for Angels are incorporeal, therefore Flesh must needs be too crude and gross a food for such intellectual Essences, void of matter, and therefore some more hidden meaning and signification is to be understood, and indeed there lies couch'd a very great Mystery in this passage. The *Sodomites* had by their crying Sins awakened the fierce wrathful Principle in Nature, even in the outwards Elements, which did kindle the Indignation of the Lord, and draw down the Judgment. Now out of this strong power of the kindled wrath these two Angels did proceed, which had in them the power of the same principle, *viz.* the inward and outward *Wrath*; and therefore it was no marvel that *Abraham* should kill & shed blood at their approach, whose travelling towards *Sodom*, and staying here by the way, does denote the gradual kindling of the

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fierce Wrath, and their eating Flesh under a *Tree* or *Oak*, does signifie the harsh wild Nature; for they entred not into *Abraham*'s *Tent*, (that is, *into the divine Principle*) but hasted towards *Sodom*, that was in the kindled Wrath of Nature. Moreover, there were *three Angels* appeared unto *Abraham*, but there went but *two* towards *Sodom*. Now I have told you, that the Number *Two* is a *Number of Division*, and intimates the strife between the properties of Nature; but as touching the third Angel the Scripture is silent; for *Three* is an *holy Number*, and signifies the heavenly Seed, in which the Lord hath establisht his Covenant of Grace and Mercy with Mankind. It was therefore this holy Number that brought the glad Tidings unto *Abraham* and his Wife, *that she should bear a Son in her old Age*; which is as much as to say, That the divine Principle, viz. *the Love and Light* should abide, and manifest it self in *Abraham*'s *Line*; for the word [*Abraham*] does signifie, *The Original Properties and Strength of God in the Fire*, and his Wife the *Love* or *Meekness*, from which Principle should be generated a Son of true Light. For *Isaac* does intimate the divine Principle or Son of God, who in the fullness of time was manifested in the humane Nature. This holy Number *Three*, or good Angel, continued with *Abraham*; that is, the divine Principle and holy Power staid and made intercession for the *Sodomites*; for so we find *Abraham* immediately intreating and petitioning

ning the Lord to save the Cities of the plain, for the sake of such Righteous as might be therein; but the *two* fiery Angels hasted towards *Sodom*, for the original Fire is fierce and quick in its motion; & when any People have by their *Transgressions* kindled the Wrath of God, then there does arise an Instrument out of the same *principle* which does destroy and punish that people, as is manifested in this outward World, which is but a figure of the inward; for when a Prince and his People have by their sins stirred up the Lords Indignation against them, then a neighbouring Prince or Nation is excited to be their scourge and punisher, though often times the latter is as great an Evil-doer as the former; for every principle and property, both in the divine and humane Nature does always raise up Instruments from it self to perform its own work; for look what property or principle is most predominant in either a particular person or Nation, *good* or *evil*, *just* or *unjust*, such an Angel they have given them, or is attracted by simile: If the *fierce Wrath* bear sway, then the evil Angel obtaineth the Government of that person or people, which does inwardly stir up Enmity in the hearts of men one against another, whence does arise all kinds of Oppression and Violence both of Man and Beasts. Besides, it is to be understood, that the Angels, both good and evil, are prompt, and always desirous to obey and attend all such as live in the power of their respective Principle, as the the Scripture takes notice, *That the evil Angel was*

ready, and offered his service to be a Lying Spirit in the Mouth of Ahab's *Prophets*; for the evil deeds and perverseness of Mankind to each other, and their oppressing the rest of Gods Creatures, does as naturally awaken the fierce dark Powers, and attract them, as the Load-stone doth Iron, whence doth proceed the Judgments, and so many Calamities.

For no Extreams can continue long without alteration, as we see, if any particular Person give himself to Vanity, and commits Evil with desire and greediness, such an one cannot continue long without bringing destruction to Body and Soul: For when any property of Nature is so violently awakened, it powerfully draws to it self all things that are capable, or have a *Simile* with it, *viz.* the evil Angels, and also the Venom out of all things, and so grows a devouring hungry Fire that is never satisfied till it hath consumed all the sweet Oyl and Radical Moisture, and then the Body droops, and languishes, and dyes.

On the contrary, *Virtue* and *The Fear of the Lord* do with a powerful hand not only withstand and resist the baneful Influences of bad Angels, and all other evil things, but does also attract the Vertue out of all things to the encreasing and strengthening its own Principle, and innumerable good Angels are ready at all times to assist and defend the sober and upright in Heart, as the Scripture saith—*He hath made his Angels ministring*

miniſtring Spirits to adminiſter to thoſe that ſerve the Lord, and are in Neceſſity. In another place the Lord ſaith----*Is there any Evil in the City,* (that is, *in man*) *and am not I the Lord in the midſt of it?* As much as to ſay, I am in and through all, and govern all things in my Love, or in mine Anger; And Man being his Image, doth in his meaſure the ſame; but the Evil ſhould not have been awakened or manifeſted in man, therefore he was in the beginning forbidden it, but after he had eaten this Fruit, the Lord ſaid, *The man is become as one of us, knowing Good and Evil.* Then the Gates of Paradiſe were ſhut againſt him, and it is ſaid, the Lord drove him out of the Garden into the Earth, that is, into the wild Nature to labour and dreſs it, and the Lord ſet two *Cherubims* on the Eaſt ſide of the Garden, with flaming Swords, that did turn every way to keep the *Tree of Life*, leſt man ſhould touch it and live forever. The *Eaſt* here does ſignifie in the *Radix*, the open Gate or Eye that ſees into the great Myſteries and working Powers of the Creator: The *Tree of Life* does intimate the creating Power of God, and the original forms in Nature, *viz.* the three grand Properties, *Salt*, *Sulpher* and *Mercury*, from whence all the variety of Complexions, Forms and Qualities do ariſe; the Cherubims and flaming Sword that defends this *Tree of Life*, do ſignifie the original Fire, and ſtrong forms of Nature, in which the Lord calls himſelf *an angry jealous*

jealous God, and *a consuming Fire*: The *Cherubims* are the strong fiery Angels, and great Powers of God in the working and government in all the Kingdoms of Nature; which mighty Operations and mistick creating Powers man was not fit to know after he had awakened the Wrath, and came to know *Good* and *Evil*; for if man should once have touched this *Tree of Life*, then would he have been capable to have wrought *wonders* in the dark strong fiery original Property, *viz.* the dark Magick, and changing of one Form into another; and the creating Power of God would have been known unto man, who then would have lived forever in the hellish Qualities.

It may be noted, that the Lord said nothing in the beginning to *Adam* of the *Tree of Life*, but only of the Tree of the *Knowledge of Good and Evil*; the Fruit of this latter Tree only he should not have eaten, for *Eating* signifies to nourish and strengthen, which *Adam* should not have suffered his Will and Desires to have longed after; for if the fiery wrathful principle had not been awakened in *Adam*, then the Lord would not have drove him out of the Garden, that is, out of the Government of the divine Principle, neither would there have been any danger of his touching of the *Tree of Life*, that is, of the Original creating strong powers of the Lord; for if he had continued in the Government and Operations of God's eternal principle of Love and Light,

Light, then he would have been satisfied with the Fruit of Paradise, whose Originals sprung and proceeded from the *Filial property*, and therefore the illuminate Prophet *Moses* saith, *God placed* Adam *in a Garden*, which does intimate a separated place of pleasure, where all sorts of innocent *Herbs*, *Fruits*, *Grains* and *fragrant Flowers* do thrust and give forth their delicate Beauties, ravishing Odors and excellent Vertues in silence; there being no Grutching, Envying or Contention amongst them, because of their different Scents, Colours or Properties, but all stand still and suffer the divine hand to do with them as he pleaseth. Not but that in the most fragrant Flower, and best of Herbs and Fruits, there is the strong poysonous Root, *viz.* the *Tree of Life*, for the Radix of every Creature stands in Poyson; And therefore in what Creature soever these original fiery Properties are predominant, all such Creatures are of a greedy ravenous fiery Nature; If it be an *Herb*, it is poysonous rank and fulsom; As on the contrary, all things and Creatures, in which the *divine Principle* does predominate, the poysonous wrathful *Tree of Life* lies hid and unmanifested; as in a curious Flower, which is of various Colours, and sends forth a most fragrant Scent; here is no Poyson, Wrath, nor evil Quality manifest, but as a man may say, a *Paradifical* and most pleasant Vertue, the original Qualities are occult, because the good properties predominate: But yet there

there would be no Vertue, if there were no Vice, for these original Forms are cause of all motion, whence the *Life* and *Light* doth take Birth; but if this Original Fire do predominate in any thing, be it what it will, it presently becomes fierce and poysonous. Therefore when *Adam* eat of the Fruit of the Tree that grew in the midst of his *Paradisical Garden*, that is, in the very center of his Life, which *Central Fire* he was forbidden to awaken and feed on, he was forth-with turned out of the Garden of pleasure; which if he had not done, then the blessed fragrant divine Fruit would have predominated, and the Evil Nature would not have been manifested, and he had still continued in Paradise, from whence he was now necessarily expelled; For when the original Fire and strong Power was manifest in the center of mans Life, he would have proceeded further, *viz.* into the very center of Nature, and become a former and figurer in the fierce Wrath, and then there had been no hope of his Restoration, therefore the Lord drove him out of *Paradise*, and from the *Tree of Life* into the humane Nature, whose operation is in Good and Evil, by which means the God of Wisdom, Peace and Mercy has through the *Feminine Tincture*, in the fulness of time restored again whatsoever *Adam* lost as to the Soul; For the eternal Son of Love saith, *That he came to seek and to save that which was lost*, and *proclaimed Peace and Goodwill unto all men*, that is, he invited them to come

unto him, and he would refresh and ease them of their Burthens; for he saith, *My Yoke is easie, and my Burthen light, and you shall find Rest to your Souls*; And if this Voice of Wisdom were hearkened unto, men would no longer live in the wild Nature and beastial Qualities, nor oppress God's Creation, the Groanings thereof would no longer be heard, nor would those that are travelling to the Land of Promise any more look back and hanker after the Flesh-Pots of *Egypt*, but would content themselves with the innocent food of *Paradise*; nor would they murmur like the *Israelites* in the Wilderness, *Give us Flesh, or else we dye*; that is, If they did not feed upon the Fruit of the forbidden Tree and beastial savage Nature, and follow the Superfluities of the *Egyptians*, the wrathful fiery beastial Life would dye in them, which they were very unwilling to part with, therefore the Lord heard them in his Wrath, (for they had awakened it) and in the same P nciple he gave them Flesh, which darkned the divine Principle in them, and gave advantages to the wrath, that it got the victory over them, therefore many Thousands of them were thereby destroyed in the Wilderness, that is, in the wild beastial Nature, and entred not into the Holy Land; for Bears, Lyons, and the like Beasts of prey, are not admitted to enter there; *Without are Dogs*, saith the Apostle: All that enters the *New-Jerusalem* must leave behind them *Pharoah* and all his Troops in the *Red Sea*, and

and travel through all the degrees of the wild beastial Nature, and return unto every Form and Constillation, all such Inclinations and evil Dispositions as men have received from them, *viz.* Unto the first Form or Constillation, called *Saturn*, you must leave Covetousness, Envy, Suspition, and all dark evil Thoughts and Jealousies. Unto the second Form, called *Jupiter*, you must leave all worshipping of Idols, false Forms of Religion, envious peevish Inclinations and Persecutions, which are devillish Dispositions that do possess many, from whence do proceed great Troubles and Discords. When you come to the third Form, called, *Mars*, you must with him leave all Wrath, Passion, Cruelty and Violence. With the fourth Form called the *Sun*, you must leave all Pride, High-mindedness and Self-conceit, all Inclinations tending to Ambition and Vain-glory. But at the fifth Form, called *Venus*, you must abandon all Desires after unlawful Beds, all wanton Discourses and Inticements to fleshly Lusts. When you arrive at the sixth Form, called *Mercury*, put away all idle Jesting, much Talking, Lying, Dissembling, and carrying two Faces, so as to appear good with the Good, and bad with the Bad. And at the seventh Form, called the *Moon*, you must leave all unconstant Humours and fickle Fancies, as also Gluttony, and sottish swinish living, as to Superfluities either of eating or drinking.

All these bad Dispositions and Inclinations the

Children of God, and of the divine Principle, must deny themselves, and leave them behind in the Wilderness; for they do belong unto the wild beastial Nature, and thither ought to return; and none that live under their Powers can enter into the Holy Land.

19. It may be further objected, *If Flesh had not been in some degree profitable unto the Children of* Israel, *and if Killing were not lawful, why did the Lord command Beasts to be killed for Sacrifices?* I answer; The killing of Beasts for Sacrifice is a great Figure or Mystery, which shews the depraved state of man, and how he is fallen from his primitive Integrity and Innocency; for it signifies that man by his Evils and Transgressions had so mightily awakened the Wrath and fierce fiery Power of God, that it would not be satiated or appeased, except there were Violence used and Blood spilt; for all Sacrifices were made to Atone and satisfie the enkindled wrath, which after the Gate of Violence was once opened, nothing but Blood could allay; for man having awakened it by Sin, nothing in the *Vegitable* Kingdom, no *Herbs*, *Fruits*, *Grains* or *Seeds* would answer the ravenous Appetite thereof, and therefore it required *Blood*, which is the highest Life in the Humane Nature, and cannot be procured but by Violence, and has the neareſt Affinity to the Wrath of any thing in the whole Creation, whence it is said, *Blood requires Blood*; and this may be illustrated in every particular man, when

when he does suffer the fierce Wrath and Fire to burn in him, he becomes like a raging *Bedlam*, nothing can calm or satisfie him, except he doth some mischief, kill and oppress; for in such a fit Blood and Revenge is sweet unto him, and as soon as he has glutted himself with Blood, that wrathful Property is satisfied: And as it is thus in the *little World*, the same is to be *understood* by way of *Analogy* in the *great*. For this cause the Lord declared, *That whoever did kill a man, his Blood he would require at his Hands*: The Reason and Equity of which Law comprehends all Creatures, and therefore it is said, *That Beast that shall shed Blood, or kill any other Beast, should be slain.* So that 'tis without doubt the original cause of killing of Beasts, and offering them in Sacrifice, was to see whether it would have satisfied that fierce poysonous Wrath, which man had so terribly awakened by his Violence, and corrupting the whole Earth, whence the Deluge proceeded.

But after the Flood, which had so swept away all Mankind, except eight Persons, to prevent the like dreadful Judgment for the future, Sacrifices and the Blood of Beasts was used to assuage the Wrath, and make Attonement for the Sins of Men, because the Blood of Beasts has both the neareſt affinity to the original Properties of mans Life, and also to the awakened Wrath as well within, as without him; for men cannot kindle the Wrath within themselves, but they must do it without them also. But still, the

Scripture

Scripture saith, that the blood of Bulls, and the like, would not satisfie the Justice and awakened Wrath of God, nor make a perfect Attonement for the Sins of mankind; and therefore, besides their daily Sacrifices, the High-Priest was once every Year to go into the second Tabernacle, but not without Blood, which he offered for himself and for the People: Also it is said, that the way into the *Holiest Tabernable* of all was not made manifest whilst the first Tabernacle was yet standing; whence it appears, that all the Sacrifices, and other Circumstances of Worship in the time of the Law, did proceed from the Wrath, especially Sacrifices and Killing, which cannot flow from the divine Principle; for that holy Principle of Love and Light was not manifest whilst the first Tabernacle did stand; that is, so long as the first principle of Gods fierce wrath did predominate: But all Sacrifices, Violences and Killing do cease in all those whom the Lord doth appear to in the power of his Son Jesus Christ; but so long as men are captivated in the first Tabernacle or Wrath, the holiest of all is not manifest, that is, the holy and good love of God in his Son is not known or manifested in them; and therefore it is said, *Sacrifices and Offerings for Sin thou didst refuse*; that is, the divine Principle had no pleasure in Violence, in the Blood of Beasts and Groanings of the Creation, but then steps in the *Holy Principle of Love*, and saith, *Lo, I come to do thy Will, O God!* that is, to destroy the works

works of the Devil, and establish everlasting Righteousness, and he taketh away the first (that is, the kindled Wrath, Violence and Oppression) and establisheth the second, that is, his eternal Light and Love in Jesus Christ, in whom alone he is well-pleased, which brings glad-tidings unto all mankind, and to the whole Creation, especially if men become the Sons of God, for then all the inferiour Creatures would be delivered into glorious Liberty.

It does appear by what the Apostle saith, That all *Sacrifices*, *Killing*, and *Blood of Beasts* could not sufficiently appease *Gods Wrath*, nor reconcile man unto God, otherwise than as if one man kill another; the blood of him that is slain doth call for *Vengeance on the Slayer*; but all this while the principle of Gods fierce Wrath is by their Violence and Oppression increased and strengthened; even so it was in all *Sacrifices*, men by their Violences had corrupted the Earth and awakened Gods Wrath, which called for Vengeance, even as the blood of a particular man doth on a beast; for all kinds of Violence, be it either little or much, do call for Vengeance and Retaliation, if not confessed, repented of, and by the power of the divine Love of God forsaken; which holy principle of Gods eternal Love and Light in his Son, was not manifest unto them (as the Apostle saith) because the first Tabernacle or Principle of Gods Wrath, had, through their Cruelties and Evils, gotten the Ascendant over them, so that

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the divine Principle could not have its operation in them, so long as they continued in their sins, committing those Violences and Oppressions; for the first Tabernacle or Wrath in man must be done away before the second can take place, that is, before the holy Light of the Son of God can reign and rule in our hearts; for nothing can allay, overcome and make the stern fierce Wrath of the Father to bow, or satiate its fiery hunger in Mankind, but only the eternal Fountain of his meek love in Christ, *from whom*, (as the Scripture saith) *there does flow Rivers of living Waters*; which alone can allay the fiery Wrath, and reconcile men to the God of Peace, and bring to nought the lofty proud violent Desires, and vain Thoughts and Inclinations in man, and by its operation gives them an Eye of Discerning to distinguish of Gods Love and Anger in himself, and makes the fierce harsh fire of Wrath to burn more gentle, so that instead of its raging fierceness it becomes a meek and chorishing fire, which is the pleasant motion in every Life, that tunes a man up to an intellectual Harmony, causing all the Properties and Qualities to kiss and incorporate with each other, whence arises a most pleasant *Crasis* or *Euphony* of Temper, Thoughts and Operations. A *Similitude* whereof we have in a *Musical* Instrument that is skilfully tuned and plaid upon, where there are various Strings and Notes, whence proceed different Sounds, but all conspring

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to make up most ravishing & delightful *Harmony*, the dull melancholy harsh jarring Notes of *Saturn* and *Mars* being made pleasant by the incorporating of the melodious Sounds of *Venus*, *Jupiter*, the *Sun* and *Mercury*. Do not the Foundations of all Harmony, both in men and all other things, arise from the *Basis*, *viz.* from the first Principle or Tabernacle; for if there were no Fire, there would be no light; so if there were no *Basis*, there could be Trebbles, or if there were, yet there could be no Harmony, if one were without the other. What Harmony do men make to themselves or others, when the heavy fierce Fires of *Saturn* and *Mars* do carry the upper dominion in them? But if the Gravity of *Jupiter* and Sweetness of *Venus* do interpose, then all is made delightfully pleasant. But as 'tis impossible for any man to make good Harmony that has never learned Musick, nor knows how to tune his Instrument, because one String will be several Notes too high, and others as many too flat or low, from which can proceed no Melody, but a rumbling jarring Noise of Discords. So impossible it is that any man should attain to the holy Harmony of God in the Kingdom of his Love and Light, or to live in the power of Unity, except he be born again, and hath learned himself; for the true knowledg of God in a mans self is absolutely necessary; for if a man do not understand the Treasures and holy Virtues, the Vices and Evils he always carries about him in his own Vessel, how is he like to

distinguish the Natures, Properties and Operations of those things which he shall daily meet withal within him?

20. This degeneration of the human Nature is apparent from the words of our Saviour Christ, who saw into the very Roots of their Hearts and Spirits, and yet made no scruple to call them *Foxes, Sons of Belial, &c.* for such inwardly they were, as appeared by their Works: But it had not been so from the beginning; for if it had, man would not have been clothed with such a compleat Angelical form and shape as he is; for when the Creator moved himself by the production of all things, each was clothed with an external Body, suitable to its Spirit, and according to the degrees and nature of each Spirit, such form it attained; for each spiritual Substance had Power to attract out of all things such corporeal matter for a covering or body, as had a *simile* with its own Nature, as appears most manifestly by the *shapes, forms, inclinations* and *dispositions of each Creature.* And as the internal Property and Disposition of each Creature did vary, so their outward form and shape did vary.

Thus, where the fierce Wrath did predominate, there sprung up *wild Beasts* and *Birds of Prey*, but where the Qualities of Nature were more equally mixed, there were formed more benigne and friendly Creatures, as Beasts and Birds humane, tame and tractable, called by the Wise men *clean Beasts* and *Birds*; and where the Spirit was

was more noble and great, so the body and form was accordingly. And as man was in the spirit and primitive Properties and Qualities, greater and more noble than any other of the Creatures visible; so the Lord gave him a proportionable body above all the rest of the lower Creation; for we never read that any of the holy *Angels* of the Lord appeared in any other than *Humane Form:* But when God has at any time permitted Evil Angels to assume shapes and forms, they have always been hideous, monstrous and frightful, as *Dragons, Lyons, Cats, Swine,* and the like, which may demonstrate what Principle and Kingdom they belong unto, and which would have been mans Condition, had he not fallen into the humane Nature, which has not only been the chief means to preserve mans Angelical Form, but to raise him to a supernatural Dignity by the Lord Christ's assuming an human Body, and making all them Sons and Co-heirs that believe in, and are incorporated with him. For though Man, through Sin and Transgression, hath lost his heavenly Angelical Understanding and Wisdom, (which yet shall be again restored to all those that obey the counsel of the holy Seed and divine Light) yet he did not bereave himself of his first Shape or Angelical Form, because he fell into the human Nature, where every Body has the Seed in it self to produce its like species in all respects.

But as for the Spirits or Souls of most men,

they have through the desire of *Vanity*, *Oppression*, *Violence*, *Killing* both *Men* and *Beasts*, *wanton Superfluity*, *Pride*, *Vain-glory*, &c. precipitated themselves into the divided Forms and harsh fierce Wrath of God, and into Beastiality, and the savage Nature, so that they have lost the humane Property, are grown hard-hearted, cruel and sordid, having no Compassion, Fellow-feeling or Mercy; and all that do live and dye in this savage bruitish state, shall in the *Resurrection*, when every Soul shall be reinvested with a new Body, attract such matter out of all things, as their Spirits are capable of, and have a simile with; and so appear in Forms hideous, frightful and loathsom, as their Natures require; for such Seed as men do sow, such a Body may be expected; for so the illuminate Apostle speaks of the Resurrection, *God giveth to every Seed its own Body*; and therefore if men sow hellish Seeds in their Lives, no wonder if they be clothed with suitable shapes in the next World.

But on the contrary, those that in their earthly Pilgrimage have retained Humanity, and introduced their Wills and Disires into the divine Principle of *eternal Light* and *Love*, and been guided by the counsel thereof, shall in that day arise in a more perfect beautiful and glorious humane Shape and Form, of whom Christ Jesus was the first; for after his *Resurrection* he appeared in the same *shape*, *form* and *body* as he had before his Death.

21. Consider

21. Consider how unpleasing it would be to most People, to behold the dead Carkasses of Beasts cut into pieces and mangled, and all over bloody? and how nauseous and frightful a thing it would be to think of putting those *be-gored Gobbits* into our Mouthes, and feeding our selves thereon, did not continual Use and Custom make it familiar? And how difficult a Task would it be for many People (who do for the most part live under the power and operation of the tender compassionate Principle of Gods Love) to kill the Beasts for their own Food, until a little Action of that kind and Custom hardens them therein? How quickly also will the dead Carkasses putrifie and stink, defiling the Elements, both *Earth* and *Air?* How offensive are the places where Flesh is killed and sold? How rude, cruel, fierce and violent are most of those who are employed therein? In a word, there is nothing that is pleasant or friendly in the whole business, nor any one Circumstance that is grateful to the innocent Principle in man; nay, the Taste of most sorts of Flesh is strong fulsome, and smells of the original Cruelty to all those that have for any time separated themselves from the eating thereof, or having Communication with it. And indeed none are or can be sensible how it is, nor be competent Judges of what is said here, but only such as have made Trial. Is there any comparison to be made between an *Herb-Market* and a *Flesh-Market?* In one there is a thousand pieces

pieces of the dead Carkasses of various Creatures lie stinking, the Kennels running with Blood, and all the places full of Excrements, Ordure, Garbage, Grease and Filthiness, sending forth dismal poysonous Scents, enough to corrupt the very Air: In the other, you have delicate Fruits of most excellent Taste's, wholsom Medicinal Herbs, savoury Grains, and most beautiful fragrant Flowers, whose various *Scents, Colours, &c.* make at once a Banquet to all the Senses, and nourish the purer Spirits, and refresh the very Souls of such who pass through them, and perfume all the *Circumambient Air* with redolent Exhalations. This was the place and Food ordained for Mankind in the beginning. The Lord planted a Garden for him repleniſht with all manner of ravishing Fruits and Herbs: There was no *Flesh-Markets* nor *Shambles* talk't of in the primitive times; *But every green Herb, Fruit and Seed shall be for Food to Man,* saith the Creator. Which if it had been still observed, Man had not contracted so many Diseases in his Body, and cruel Vices in his Soul, by making his Throat an open Sepulcher, wherein to Entomb the dead bodies of Beasts; nor should the noble Image of the Deity have been thus shamefully defiled with Brutalities.

Creatures of Sea and Land we slay,
And in our Maws do bury,
And worse by half than Beasts of Prey
Are at their Funerals Merry.

How

How shall they but Beastial *grow,*
That thus to feed on Beasts are willing?
Or why should they a long Life know,
Who daily practise KILLING?

22. There remains yet one Question, which I have been often askt, viz. *If all People should live on Fruits, Herbs, and the like, what should we do with the Beasts? and what would become of them? They would grow so numerous, that they would be prejudicial to mankind, &c.* To all which I Answer:

1. That these are rather Suppositions than Arguments, meer Fancies, weak and unconcluding, because unexperienced. There is (and pity it is that there is, but) little likelihood of the generality of Peoples forsaking this ill and harmful, (but too long continued) devouring of Flesh, and consequently there is no great force in this Objection; yet still it may not be amiss to warn the Lovers of Vertue and Piety, to abstain, for the many Reasons aforesaid; but these are but a few, and the Multitude will still pursue and ingulph themselves in their accustomed Cruelties and Superfluities.

2. Should any Nation or great number of People through the divine sight and true Wisdom scrupple Violence, Oppression, killing and eating the Flesh of their fellow-Creatures of an inferior rank, the same Wisdom would teach them what to do with, and how to order the Beasts.

3. There

3. There are abundance of several sorts of these Creatures in the World that men do not kill and eat, and yet there are no more of them than are useful, or not so many as to occasion any such prejudice to mankind as this Objection supposes, but find room enough in their proper Elements, and the Almighty providence liberally sustains them. To instance in one most common and useful Species, viz. *Horses*; they are not any where that I know of usually killed to be eaten, and yet I never heard of any Country in the World that complained of being overstockt with them. It may perhaps be alledged, *That the hard Usage and Tyranny which men inflict upon them, do destroy great Numbers of them.* I confess this is too true, but yet if there were no such Exorbitances committed, there would not be too many, nor would their Troops be burthensom unto mankind. For are there not various sorts of Birds, many of them not fit to be eaten, and others that for the most part escape the Stratagems & Snares of the Fowler, and yet we do not find too many of them; nor indeed shall you but very seldom find any of them dead, though they cannot hide their Dead, since their Feathers would betray them: The *Raven* as unfit for Food, because of its rapacious preying on dead Carcasses, and the pretty *Robbin-Red-Breast* for its Innocency, are very seldom killed, and yet they do not become offensive to men.

4. How many sorts of Beasts and Birds, both wild

wild and tame, are there in others Countries, that are rarely killed by Men, and yet there is a natural Consumption of them; nay, there are divers kinds, whom to kill or injure is to this day accounted *Ominous* or *fore-boding Mischief* to those that meddle with them, for which cause most People to forbear to offer Violence to them, unless by Accident, and yet there are no more extant in the World, than of others whom men make it their business, and interest, and diversion to destroy.

5. If People had not occasion for so many *Sheep* for their *Wool*, or *Cows* for their *Milk*, &c. they might as easily lessen the Numbers of them, as increase them, which every Husbandman might be sensible of, by keeping the Males from the Females, and not suffering them to generate too young, whereby such Beasts would be larger, stronger, and more healthy; whereas now so many Cattel are industriously bred up in many places, that when a scarcety happens of Grass, Hay or Corn, multitudes of them perish; for Cattel being now become a grand Commodity, and (as it were) a Manufacture, Husband-men for the most part living at *rackt Rents*, are forced to raise as many of them as possibly they can, and to keep them on improper and unhealthy Pasturages, and to over-labour both themselves & their Beasts, meerly to raise Rents for their idle extravagant Landlords, who only aim to satisfie their Pride and Superfluity.

6. 'Tis certain, that God and Nature (who do nothing in vain) never created or made more Creatures in any of the four Worlds or Elements, whether visible or invisible, than the same would nourish and maintain; as in the Element of Water, if there were never any killed by men, their Mother Element, that brought them forth would be sufficient to nurse them up and maintain them. The like is to be said of the *Fowls of the Air* and *Beasts of the Earth*; for do we not see, even in Deserts and Wildernesses, all Nature's productions are liberally provided for, and fewer there of every Species than in those we call *Civilized Regions?* So gross an Error 'tis to imagine *That if men should not kill them, the Earth would be over-run, and that there would be so many of them as would not be sustained, but that they would be injurious to Mankind:* For in truth nothing would or could hurt or injure man, if he lived in Innocency, and did not first outrage them; for as Innocency hurts nothing, so nothing can hurt it.

23. Now it is further to be considered, That if any Nation or People should leave off or scruple Killing men, and the Inferior Creatures, and eating their Flesh and Blood, from a true Understanding of Gods Law in Nature, and in obedience to the friendly and innocent Principle of Gods Love and Light, then all Oppression, Violence, Controversies and Killing would cease, and that excellent saying of the Prophet would take place, *viz.*

That

That every man would be taught of the Lord: All outward Enquiries would have an end; then would not men build outward Temples, in which they say, *They will Worship God*, but in truth, they make the Seats of *War*, *Dissention*, and *Controversie*; but instead thereof mens bodies would become living Temples, in which his holy Spirit would have the dominion; then the dolerous frightful Noise of *Guns*, *Drums*, *Swords*, and the *tumults of Armed Men* would not be heard in the Streets; no *Plotting* and *Contriving* the Destruction of each other would be; neither would the Prince need to fear his own Warders; nor no wounding one another by Back-biting and slanderous Speeches; neither would the superior World and Element be filled with the mournful Tones and doleful Cries of the inferiour Inhabitants, nor with the wrathful fierce Species of Man-slaughter, which doth render every man unsafe, even from the *Prince* to the *Peasant*; neither would there be any *vain Plays*, *Games*, nor *wanton superfluous Treats*, to waste precious Time, and destroy Gods good Creatures; then Man would not say, what should be done, and do it not; then the inward savage violent Beasts of prey would be rooted out of mans heart, and the violent wrathful Spirit must lose its dominion, and lay down its wrathful Arms and Weapons of War, and become subject to the divine Principle of Gods eternal Love; neither would men then count themselves at home in this World, but

Strangers and Guests that must wander hence; then also all outward fighting and slaying one the other for Money and Honour would have no beeing; for having overcome the inward Enemies of their Members, they would rest secure, there being no Peace so excellent and commendable as that which is made by good living, neither in the sight of God nor Man, *viz.* by the Sword of Gods Spirit, not by the high lofty domineering envious Spirit, who by force doth endeavour to subject all unto it self, such a Peace cannot long continue unviolated, because it proceeds from the poysonous serpentine Root, and it hath its motion and operation, where the forms of Nature are divided and at Enmity with each other; also, here each Property doth with highest diligence endeavour to get the dominion, which sometimes one doth, and then by and by another; so that there is a continual strife and enmity for superiority or government; which is the Foundation of all Controversies, Violence, Oppression, Fighting and Killing, and why men forget God and despise the Dictates of the innocent Principle of his Love, which continued Violences and Oppressions do more and more kindle and keep the fierce Wrath in motion, and by a simpathetical inclination draw on man many sore Evils; for every Principle or Quality becomes either strong and powerful, or weak and impotent, according as man shall joyn himself, or live in the power and operation of, whether it be in the evil or good,

good, therefore it hath always come to pass, that those that have given themselves up, and immersed their Wills and Desires into the Principle of Wrath, have become strong and powerful therein, committing Intemperances, and outraging Gods Law with greediness; but on the contrary, those that have separated themselves from Violence, Intemperance and Uncleanness, and followed the Counsel of the Voice of Wisdom, they have become strong and powerful in the same Principle, whence hath flowed all kinds of Virtue. What could hurt man, either externally or internally, or destroy his Peace and Well-being, if he lived in Innocency? The Creator hath not made any visible Prince greater, or ordained any to reign over him, but only the friendly Light and Love, which he hath dispossessed himself of, by stepping out of the Law of God in nature, and so hath lost his dominion both external and internal, and thereby hath subjected himself under the dominion of the poysonous fierce Wrath, where Enmity, Strife and Violence takes its birth.

But this is the Happiness still of Mankind, that that the God of eternal Peace hath, in his Mercy, given a portion of his friendly *Light* and *Love*, to every one to profit withal; and also mans Will is free, if he do not suffer it to depraved and captivated under the dominion of the evil Nature; for this cause the Scripture of Truth saith, *That the Lord hath set Life and Death before man*; that

is, in man; as also, the *Right-hand Way and the Left*, and bid him chuse: The right-hand-Way is the Principle of his eternal Love and Light in Jesus Christ, and the left is his fierce Wrath; and he that chuseth the good part doth not only become a Friend of God's, and himself, but also to the whole Creation, and becomes incorporated into that unspotted Body and holy Fountain of Innocency, into which state all the inferior Creatures, as well as man, do travel with pain, and groan to be deliver'd, as the worthy Apostle *Paul* saith, *The whole Creation groans to be delivered into that glorious liberty of the Sons of God*; this is the Land that flows with Milk and Honey: Here is peace & plenty of all things; for Unity and Innocency makes the *Kingdoms* of this world Emblems of *Paradise*. For Temperance, Cleanness and Separation from Violence, freeth the Body from great Labours and Travels, and the Mind from carking Cares, Suspitions and Preturbations, attracting the benovelent Influences of the Cœlestials, and all the Host of Heaven and Earth blesseth him that lives in Innocency, because he oppresseth nor hurteth nothing: It is Violence, Oppression and Superfluity which have broke the Unity between God and Man, and also between all other Creatures, and rendered Man the most unhappiest of all others; his wrathful Mouth is so wide, and his Pauch so large, that the spoil and destruction of all the numerous Inhabitants of the Elements will not content him, he contends with all things,

and

and therefore all contend with him; no place is free from his poysonous Rays and unreconciled Controversies; therefore all curse him, and he doth the same by them; every Creature feareth Man, because he hurts and destroys their Peace, and in so doing he doth the same by himself; for the groaning of those Creatures that suffer pain and oppression, will overtake him that doth it; but on the contrary, those that have separated themselves from Violence, Oppression and Superfluity, all things that are necessary for them, and for the support of Life are near at hand, and may be easily procured, without hazarding either the Health of the Body or Mind, and without Oppression to any of Gods Creatures, as the great number of *fragrant Herbs*, *Seeds*, *Grains* and *Fruits*, which are indued with brave innocent Properties, and many excellent Virtues, beyond expression, which being well prepared and moderately eaten, do not only maintain Health and strength, but they do beget their own species and innocent Properties, both in the body and mind, as I have before demonstrated; and whosoever shall make tryal, and initiate now this innocent way of living, shall not only make Peace with the whole Creation, but shall overcome his inward Lusts and violent Passions, which are mans deadly Enemies, and then he may rest secure under his own Vine, *viz.* under the government of the divine Principle of Gods eternal Love: Here all Contention ceaseth, no hideous Cryes nor mournful

ful Groans are heard, neither of Man nor Beast; no channels running with the blood of slaughtered Beasts; no stinking Shambles, nor bloody Butchers; no roaring of Canons, nor firing of Towns; no loathsom stinking Prisons, nor Iron Grates to keep men from enjoying Wife, Children and the pleasant Air; nor no crying for want of of Food and Clothes; no Rioting, nor wanton Inventions to destroy as much in one day as a thousand can get by their hard Labour and Travel; no Swearing, nor robbing Heaven with dreadful Execrations; no galloping Horses up Hills, without any consideration or fellow-feeling of the Creatures pains and burdens; no deflouring of Virgins, and then expose both them and their own seed to all the Miseries imaginable; nor no letting Lands and Farms so dear that the Farmer must be forced to oppress himself, Servants and Cattel almost to Death, and all too little to pay his Rent; no disobedience of the Inferiour, nor oppression of the Superior; but the first knows how to Obey, and the last how to Govern; neither is there any Want, because there is no Superfluity nor Gluttony: no Noise, nor Cries of wounded men; no need of *Chyrurgions* to cut Bullets out of their Flesh; nor no cutting off Hands, broken Legs and Arms; no roaring nor crying out with the torturing Pains of the *Gout*, nor other painful Diseases, as *Leaporous* and *Consumptive Distempers*, except through Age and the Reliques of some strains they got whilst

whilſt they lived in intemperate *Ægypt*; neither are their Children afflicted with ſuch a great number of Diſeaſes, but are as free from Diſtempers as Lambs, Calves, or the Young ones of any of the *Beaſts*, who are preſerved ſound and healthful, becauſe they have not outraged Gods Law in Nature, the breaking of which is the Foundation of moſt or all cruel Diſeaſes that afflict Mankind, there being nothing that makes the difference between Man and *Beaſts*, as to Health, but only Superfluity and Intemperance, both in Quality and Quantity. Man in his firſt ſtate was made the ſoundeſt, healthieſt, of the greateſt Spirit and the longeſt lived, as witneſs the Antients in the firſt Ages of the World, but when man entred with his Will into Violence, Oppreſſion and Cruelty, then the Lord ſaid, *That Man had corrupted the Earth, and filled it with Violence*; that is, the Elements and Properties of the human Nature was corrupted and become unequal in their operation, every particular Quality did endeavour to get the upper hand: Here the Harmony was broken, and Diſcord took place; here was the ſtrife; then the Lord ſhortned mans Life, but not before he became intemperate, and did Violence, not only unto himſelf, but to all other Creatures; therefore they do groan to be delivered into that firſt ſtate and glorious liberty man was created in, which if he had continued in obedience, and lived under the government of the innocent Principle of Gods

Gods *Light* and *Love*, all the Inferior Creatures would have enjoyed all the priviledges and liberty which were ordained for them, according to their capacity; for this cause, whensoever any of the inferior Creatures are oppressed, hurt or killed, they do by a natural disposition and inclination cry unto the Fountain whence they proceeded, and groan for Deliverance, which will never be until men with their Wills and Desires enter into the innocent Principle of Gods Love and holy Light, whence doth arise no disposition of Hatred, Violence or Oppression, it being as contrary to it, as Light is to Darkness; all Cruelty and Blood-shedding do proceed from another Fountain, as different in nature and operation, as the common consuming Fire doth differ from the light thereof, which is of a most friendly pleasant Quality and benovelent operation, but the Fire is fierce, and altogether the contrary; yet nevertheless the harsh fire is the cause of the Light, and if there were no fire there would be no light; the *Fire* is the *Father*, and the *Light* is the *Son*, and they are Emblems of the Father and Son, or of the internal Fire and Light; the Light of this eternal Fire is a most pleasant chearing Quality of Life; but the fire in its own Nature is a strong harsh sulpherous Property, a devouring lofty proud Spirit, who endeavours to consume all things, and the internal dark Fire is its Root; and the Scripture saith, *Who can dwell with everlasting Burnings?* God is a consuming Fire

to

to all that are not clothed with the Son's Wedding Garment of *Light*, *Love* and *Innocency*; therefore the scrupling Violence and Oppression, both to Man and Beast, and denying our selves of other Vanities and Superfluities, is of great Moment, and the only Path that leads men to the holy Land, preserving both the *Body* and Soul in health. For this cause, in the beginning the Lord put man into a Garden, which doth truly signifie *Innocency*, and gave him a great number of *fragrant Herbs*, *Seeds*, *Fruits* and *Grains*, which are all indued with an innocent Nature and Operation; but when he had precipitated his Will and Desires into the Principle of Wrath, then presently the Earth was filled with Violence, and the element of his Body and Soul was corrupted; then distemperatures took place in him, and his Life was shortned, but not before. Therefore the eating of *Herbs*, *Seeds*, *Grains* and *Fruits*, is of far greater consequence than most imagine, and they may justly be esteemed *the Food of good Angels*, for their Innocency, excellent Virtues, Fragrancies and Odours; and therefore they were the Food ordained for man whilst he remained in his *Angelical state*; and if he had continued in *Innocency*, he would never have desired any other Food; but when by desire he awakened the fierce Wrath, and lived under the power and government of its Nature, then he could not be satisfied without doing Violence and Killing; for inno-

cent *Herbs* and *Fruits* had no simile with that Nature that had gotten the upper dominion in him; for every Property, as I have told you before, must have its own Food, or else it cannot subsist; then it was, and not before that the Lord permitted men to kill and eat the Flesh and Blood of Beasts, which would never have been, had man continued in Innocency. And therefore great are the Benefits and manifold Priviledges that now do accompany all those that have attained to that state of *Purity* and *Innocency* which our first Parents were clothed with, their Minds being freed from Snares, and their bodies from superfluous Labours, therefore can say;

We have no need of *Lawyers*; Honesty, Justice and Prudence makes their Trade nothing worth; and but a few *Physitians*, and none of them keep neither Coaches nor Chariots, they are not clothed with *Gold*, *Silver* nor *Plush Coats*, our Temperance keeps them poor: The true Knowledge of God and Nature in our selves destroys the Trade of divining for Money: Our Superiors are not proud nor ambitious, neither do they spend the choicest and richest of the Earth in Courtly Glttony, Drunkenness and Superfluity; nor the *Inferiors* be not bold, surly, inhumane and swinish; nor are any of us delighted with slanderous Speeches, nor lend our Ears to hear Lyes; nor are we pleased with the evil Reports of others, that do wound those who are not present, which do chiefly serve to advance Hatred and make Divisions; neither do

we

we nourish such evil Passions, but take care, by the observing of our Duty (that is, by *doing unto others as we would be done unto*) to destroy those evil Beasts of Prey in the bud: We pray for our Enemies, and praise them when they do well; nor are we grieved when Prosperity attends them, nor rejoyce at the Evil which happeneth unto them: We are not subject to that detestable Spirit of Scoffing, Jeering and idle Jesting; neither do we spend whole days and nights in Drunkenness, nor waste precious Time in wanton vain Discourses; neither are we skilled in Horse-Races, nor exhaust our Treasures by Gaming and Night-Revelling: Our Streets are not troubled with the crys and complaints of the *B*lind, Lame and Distressed; nor are our Common-Halls filled with the dis-harmonious noise of Drunken Healths and Roaring Huzza's; no fulsom Fumes of Tobacco, nor detestable *S*teams of Brothel-Houses to infect the chaste Air; no Mistrissing, nor Revelling, turning Day into Night, and Night into Day; no Merriment or Sporting at the Funeral of the Beasts; neither do our Women spend most of their time in lying a Bed, Idleness, nor in superfluous Inventions to gratifie their Luxurious Pallates, nor with playing and sporting themselves with negre nosed Dogs, who make these ravenous unclean Savages their Day and Night Companions, for which some have been put to Death by the sentence of the Judge, by playing, kissing and imbracing of them,

them, sitting in their Laps, which many of them will hardly afford their Husbands the like kindness; also, sit at their Tables, feeding them with the choicest of Food and Dainties, whereas at the same time they will suffer those of their own kind to perish for want, which Custom and Communication is inhumane, depraved, and most detestable: Neither do we accustom our selves to Lye, nor go to drunken Clubs, to tell Stories of Dogs, Tobacco-boxes, Hunting, Riding for Wagers, Scoffing and Jeering each other, speaking lightly of their absent Acquaintance. We do not forget that Scripture, that saith, *Let us lay aside all Maliciousness, Guile, Dissimulation and Evil speaking*: Neither do we celebrate any unnatural Marriages: Our Young Men do hold it unlawful to Marry Women past Child-bearing, or those that are deformed, diseased or unfit for Generation, for the sake of Money, Honour, or any other base depraved ends: Our ways and passages are not filled with Thieves and Vagabonds; we fear not those of our own Kind: Our Sons are not disobedient, drunken nor riotous; neither are our Daughters unchaste, nor idle, though their Parents be rich (which are the Well-springs of Evil and Mistris of Poverty) neither do we surfeit our selves by over-labour, nor put Nature on the Rack by violent Exercises, whence proceed sundry Diseases: Neither have we any occasion to be obliged to those we like not; neither do we make a Boasting shew of our Friendship:

ſhip: We do overcome Ingratitude by our continual Kindneſs and Well-doing: We fear no Enemies but thoſe of our own Houſe: We readily expoſe our Goods to thoſe that are in want: Our Superiors hear all Complaints and Petitions readily; neither do we detain the Rights and Priviledges of any: We count nothing ſo profitable, noble and honourable as that which we give and aſſiſt our Neighbours with: There comes no Harmony into our Ears which is more wellcome than the Prayers and good Wiſhes of our Neighbours and Friends: We count Riches and great Subſtance baſe and abject, if poſſeſſed privately or ſpent ſuperfluouſly on mens Luſts and Paſſions; but on the contrary, being well employed, and put to the end for which they were given, doth inoble them and make them Magnificent, and a Bleſſing: The knowledge of God and his holy Law in Nature doth invite us to do good: There is no better way nor means to imitate God than to live ſoberly in peace, doing good to one another, and by allowing that liberty to our Neighbours and to Gods Creation, as we would willingly enjoy: We come in nothing nearer the Nature of God, than to ceaſe from Oppreſſion, and to do good: We deſire to live in peace, and to have our liberty, and ſo do all other Creatures: We do not deſire to be hurt, impriſoned, baniſhed, ſtoned or killed, wherefore then ſhould we deal ſo unmercifully with any of Gods Creatures, eſpecially with thoſe

of

of our own kind? all Creatures ſhun and dread all ſuch Evils: God made all things by his wonderful Power, and he doth by his holy Word preſerve all, why then ſhould we work contrary to him, ſeeing we cannot make one Hair either white or black? Man is the only prince and governour in this World, and therefore he ought to take his meaſures of Government from his Creator, whoſe Image he is, and not from the depraved Nature, which he through ſin, is fallen into, where every form and property of Nature does, with higheſt diligence, endeavour to be Lord, and to domineer over each other, which the Man of Vanity counts right; but 'tis a groſs Error: Man was made to live in Unity, and to have dominion, and govern over all things: In the ſame ſpirit of Unity, he that doth good, and lives in peace, doth, by a magnetick Quality, draw Vertue out of all things; the fear of Want, Sickneſs, and even Death it ſelf is made eaſie to us, by Mercy and Well-doing, wherefore then ſhould we fear any thing, ſeeing we hurt nothing? He that lives according to God's Law ſhall not dye before the higheſt Number be accompliſhed, and then Death will be eaſie unto him, and his change a Comfort.

We do count it an Indiſcretion to condemn all that *do not walk juſt in our Path*, provided it be not an Evil againſt God and his Law: Carking Cares perplex not our minds, nor doth over-labours tire our Bodies: We are honeſtly curious

curious in the inquiry of the mysteries of Nature; for God doth will that man should partake of his Secrets; Opinions nor Sensuality do not becloud our Understandings: We do not oblige our selves to follow *Authors*; a few Books do serve our turns; our principal Book hath but *three Leaves*, by which we alwayes Pray unto the Lord, that he would teach us which is the true Knowledge of God in our selves, and the three grand principles of the Universal Nature, wherein is contained all Mysteries both divine and humane: We trouble not our Heads, nor spend much good time in learning many Languages: We count the more Paint the Glass-Windows have, the more it keeps out the Light: Neither do we count or esteem that to be Pleasure wherein Voluptuousness is Captain, for such Pleasures do tickle the Senses only for a moment, and then slip away, and leave behind them a disordered Body and a perplexed Soul, the memory of which calls for Repentance, and do ingender in the mind Sottishness and Insolency, and a forgetfulness of all Good, making the Body a House of sorrow, & the Soul a Den of Thieves; Intemperance never goes alone, having many other Evils, and perverse Companions attending her; but at her first appearance, doth court her Lovers with a curious painted smiling Countenance, which doth allure and draw after her a great Train of *young Gallants* by her counterfeit Beauties; but we through the good favour of the

Lord know her Snares, and that she is that Woman the Wise man saith, *Sits in the Corners of the Streets of mans City, alluring and inviting the fooliſh Ones* by her fading Delights and Pleasures: Therefore we warn our Citizens to beware of her Charms. But *Virtue*, who is our Captain, though at first she do appear to us with a dismay'd Face, and in modest plain Garments, and neither decked with feigned Speeches, nor with fading Beauties, but with other most sublim and durable Riches, as *Temperance*, *Cleanness*, *Separation*, *Self-denial*, which is a little austere and burdensom at first to old *Adam*, and to those that have spent most of their dayes in the *Intemperances* and *Oppressions* of *Egypt*; nevertheless, a little use, custom and Self-denial, makes them most friendly, both to the Body and Mind, for she freeth them both from Ignorance, vain Opinions, Self-conceitedness, and all other Snares and Troubles, and crowns the Soul with eternal Felicity: If our *Children* are Gluttonous, Idle or Disobedient to Parents, our Law and Custom constrains them to make Retaliation by servitude in our publick Houses and Places provided for that purpose: We do not inslave our Bodies by Labours, nor put our more noble parts on the Rack by carking Cares to maintain our Wives and Children, because we observe, order and count that unlawful that is not needful; a little serves and suports the necessity of Nature, where Superfluity is laid aside: The more Children we have,

have, the richer we do esteem our selves: We do not Pray and wish, *that we may have no more Children*, and at the same time continue the means; neither do we hinder *Conception* for fear of *Disgrace*, *Trouble*, or *that we shall have more Children than we can maintain*, all those things we esteem to be Sins against God, and his Law in Nature: We are contented and highly gratified with the most pleasant *Fruits* of the *Gardens* and desire as much as we can, to *Imitate our first state of Innocency*, counting every *green Herb* and *Seed our principal Food*, having a *Simile* with the Friendly Principle in man: We fear all Inclinations after *Flesh* and *Blood*, they smell of the *Original Sin*, and of the awakend fierce Wrath of God, which renders man fitter to live in a *Flesh-Market* and *Butchers Shambles*, than in a *Garden*, there being no more Affinity between *Slaughter-houses*, *Shambles*, *Butchers Shops* and *Sheep*, than there is between a *pleasant Garden* and the *Fruits* that grow therein, and *Dogs*, *Lyons*, *Bears*, and the like *wild Beasts of Prey*: We do not complain and say, *If we should not eat Flesh and Blood, we should dye*, as some will, meaning the death of the Body; this none need to fear, but the main thing lies occult, they are not willing to kill and destroy the Government of the violent wrathful Spirit and ravenous Nature, which most men love to practise; all such things that supports and keeps that Spirit in motion, which would quickly be weakened, if man did

not supply it with its proper Food and Aliment; If Violence nor Oppression did not come into the noble Tents of men, then man would be like a *pleasant Field* in *May*, where there grows various sorts of *fragrant Herbs*, *Fruits*, *Grains* and *Seeds* of different Forms, Shapes, Colours, Beauties, Odours and Natures, but they have but one Mother, whence they have and receive Vertue, Life and Power, standing all in quietness and silence, suffering all sorts of Winds to blow on them; they complain not, neither do they grutch or envy each other, because they are not all alike, or that one is more beautiful and fairer then another; no, they all thrust forth their Vertues in quietness to God's Praise and Glory, even so it would be with Man, if he did fear the Lord as he ought, and lay aside Violence, and live in Innocency, then the Tempter would lose his labour.

2. If any amongst us be Idle, Gluttonous, or commit any Evil, and will not amend his Life and become sober at the first, second or third Reproof, then they are committed to Houses and Places appointed for several sorts of Work, and there they are put to such Labour, Arts or Trades as they shall be capable of, being well furnished with Meat, Drink, Cloathing, sweet wholsom Chambers and Beds, there to continue until they have made Retaliation; their greatest Punishment is, they are confined to work double

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the time that is alotted for others, *viz.* 12 Hours in a day; for we do not oppress our selves nor Servants with labour, it being not lawful among us to work above six hours in a day, which doth bountifully support us with plenty of all things; where Superfluity is not, there needs not much labour neither to Man nor Beast, the remaining time is set a part for *Prayer*, *Meditations* and *Contemplations* of the divine and natural Mysteries of God, as Arts and Sciences, and all lawful innocent Recreation: We do account none capable to know the hidden Mysteries of God and the Creation, but those that become even as Nature her self, *viz.* true, simple, constant, patient and pious, no ways hurtful to any thing, *viz.* a *Regenerated Man*, none else are fit for the Search and Speculation of *divine Mysteries*, but those that are thus qualified; when by an *innocent pious Life*, we have made God our Friend, then the Heavens, the Earth, Elements, and all the *Terene* and *Cœlestial Influences* are constrained to come to our help: We draw *Peace*, *Love* and *Virtue* out of all things, for every likeness doth forcibly draw proper Aliment out of all things, for the increase and support of its own Body, both in good and evil; and for this same purpose we do meet often together, for our outward occasions do not hinder us, where we do speak and discourse freely like so many Children, keeping nothing back or hidden, whether it be good or evil, but manifesting the inward secrets of our Hearts,

Hearts, and the myſtical Operations of the various Properties of our own Nature, and of the Force, Power, Vertue and Vice of each Quality, and of their riſing and continual Conteſt amongſt themſelves for maſtery; and alſo the manner and way the divine Principle of God in us doth open the ſeven Seals, and call the Soul back out of *Egypt*, viz. out of Diſcord and inequality into Concord and Harmony: We do not admit of any Diſcourſe that is not filled with Vertue and Experience, either of divine or natural Wiſdom, by which the low mean Capacities are raiſed by Simile, Uſe and Cuſtom to ſome degree of wiſdom, Silence being in much eſteem amongſt us, counting it a very difficult thing to hear the Voice of Wiſdom, if the Ears are not firſt made good by Silence: For he that cannot diſtinguiſh Sounds, cannot tune his Inſtrument, and conſequently he can make no Harmony; the like is to be underſtood of the various Voices in man; if he do not underſtand by the ſound of each Voice, and from what Centre it had its Birth, and what Property doth predominate in each Voice, then ſuch an one cannot rightly and properly diſtinguiſh the *Voice of Wiſdom* from others; for this caſue many do take the one for the other. We do not admire any ſtudy ſo much as the knowledge of our ſelves, eſteeming that to be only profitable both to the Body and Soul: We have but few Merchants amongſt us, and thoſe that are, are ready to break, for their Wares

have

have but little Credit with us: We do not need *Wine*, *Sugar*, *Spices*, *Fruits*, *Drugs*, nor indeed none of the *Novelties* brought from the *West* and *East-Indies*, accounting them not proper nor agreeable to our Natures: We know that the *Herbs*, *Fruits*, *Grains*, *Seeds*, and *Drugs*, that grow under the Elivation of our own *Pole*, are more *Homogenial*: We are of the Kingly Prophet *David's* mind, counting all those needless Dainties the price of Blood, for the most part procured by great hazard, trouble and labour; And if *David* counted Water, (which was procured by hazard of a mans Life) the price of Blood, it being a most necessary thing for the support of the Life, and he at that time in great need of it, how much more then must we esteem those needless things the price of Blood, that are procured by the loss of Life and Health? Our married Men and Women are not like the Moon, the further she is distant from the Sun, the clearer and greater light she gives; but when she draws nearer, her Light is lessened: Our Women do not spend most of their time in superfluous Dressing, and decking themselves like painted or gilded Looking-glasses, which presents a false Face: We love and marry them for Vertue more then for Money, Honour or Beauty, because none of these things makes them so Praise-worthy, as *Sobriety*, *Modesty*, *Obedience* and *good Works*: They are so friendly to us, as not to charge us, or put us to that unnecessary labour and trouble of rich Attire,

tire, or other Superfluities; their *modeſt Lookes* and *honeſt Behaviours*, do not only ingage us to love them, but leads all that caſts their Eyes on them to Contenency and Chaſtity: We do not know the Expences of neither *Apothecaries*, *Doctors* nor *Doctoriſſes*; They prevent that by good living; neither do they teach or train their Children from their Breaſts to Gluttony, but ſupply them with proper Meats and Drinks, both in Quantity and Quality, which makes them ſtrong, luſty, brisk and healthy, of clean ſweet Tempers, not apt to cry, or be diſordered, but play like Lambs; neither are they ſo ſubject to Immature Deaths, of good Genuſſes, apt to all ſorts of Learning, (not ſubject to the *Joynt-Aches*, *Kings-Evil*, *Leporous Diſeaſes*) which do proceed from our well Tillage and Manuring of our Ground in the beginning; alſo we take care to keep it clean from Weeds, and to ſow good Seed in the proper times and ſeaſons: We do make it our buſineſs to underſtand the Nature and Quality of each Soile; for ſome mens Tranſgreſſion the Earth is naturally ſubject to bring forth evil Fruit, or Vegitation not ſo profitable for uſe, and if there be not ſpecial care taken, and induſtry uſed, the good Fruit will be over-run, and much weakened by the Thorns and Bryars, and hinder the good Seed from taking Root, and ſo become corrupted in the Bud: We do alſo eſteem that Country moſt miſerable, that doth neglect the proper Tillage, and Education of Children, it being

being the grand Fountain of all Superfluity, Gluttony, Seditions and Murders, and a contempt to God's Law written in the Heart, Scriptures and Book of Nature; for this cause the learned *Moses* commanded, *That the Drunken, Gluttonous, Disobedient Sons should be stoned to Death:* Therefore we have Laws and Customs that do compel all Fathers to instruct their Children in all *Modesty*, *Honesty*, *Cleanness*, *Sobriety* and *Silence* before their Elders; and we trust not the Education of them to others; for if we will not take pains with them our selves, how can we believe that others will? We account it more profitable for them to be educated and instructed in the *Precepts of Wisdom*, and *Knowledge of Nature*, then for us to spend our time, wear our Health out, and perplex our minds to get Riches and Money, which for the most part are the very *Seeds of Oppressions* and *Intemperances*: We do not admit the importing of *Wine*, or any *strong Drinks* to be made that is capable to make men drunk, not that we do esteem those brave noble Creatures unlawful, but because the Young men and simple low spirited People have not government to use it as it ought, or to the best advantage of Nature, but altogether the contrary: Therefore the Wise amongst us do refrain it, and prohibit themselves for their sakes: We had rather the excellent Fruit of the Vine should be lost, then our People destroyed in the use of it: Therefore if any amongst us do make or invent any sort of Drink,

that will make men drunk, they are punished with perpetual servitude, and the drinkers thereof with little less; Drunkennness being the leading Card to all Evils: We have not forgot the many *Burdens*, *Miseries*, *cruel Slaveries* and *Oppressions* we endured whilst we remained in intemperate *Egypt*, though the foolish Ones have: And if we should give liberty again to Drunkenness, Gluttony, and the like Vanities, we may justly expect the same measure, and to have no more mercy than *Pharoah* and his Troops had; for whersoever *Superfluity* and *Gluttony* is, there you may be sure *Oppression* doth reign, which doth powerfully stir up the Wrath; therefore the first step towards the Land of Peace, is for men to separate themselves from all *Uncleanness* and *Violence*, which the Prophets and holy men of God proclaimed in all Ages: We know that to be lawful that is needful, and suitable to Nature's wants, being sensible that every Extream begets its *Simile*, both in the Body and also in the Mind, whether it be *Meats*, *Drinks*, *Words*, *Exercises* or *Communications*: We cannot do Violence or oppress any thing, but first we must be strong in the fierce Wrath, whence the Violence doth proceed: Neither can we do any thing, whether in the Evil or Good; but first we must be strong in that Principle, whence the Good or Evil doth proceed; therefore it may be truly said, *Wrath and Fierceness hurts all things, and all things hurts that*; but on the contrary, *Innocency*

hurts

hurts no thing, nor nothing hurts that, it being an irrepugnable Tower against all Evil and Violence: Living well is the best defence against mens inward and outward Enemies: It is also a custom amongst us, if any of us by the intitement of our liquorish Pallates, or other Accidents, commit any Intemperance in Meats, Drinks, or otherwise, we in all particulars make it publick at our Meetings, and such do of their own free choice appoint unto themselves a certain time of *Abstinency* and *Separation*, according to the Nature of the Offence, *viz.* Dayes, Weeks, Moneths or Years, whereby our Bodies are cleansed and purged from superfluous Matters, (which are the Seeds of Diseases) by which we are preserved in Health, and our Souls are freed from the chains of that Offence, and our Minds and Spirits strengthened by the Spirits of our Friends; Pennance and Separation keep the Evil fresh in our minds, with a continual spur to call on the Lord for Mercy, this many of the Prophets and holy men practised: We do count it unlawful to innoble the Carkasses of slaughtered Beasts, by intombing them in our Bodies; the *Flesh* of *Beasts* is too near a kin unto us, therefore the humane Nature ought not to joyn or incorporate its self with the Beastiality: The *Wood-Musicians* do freely communicate with us, because we do not hurt them: All things are friendly unto us, because we are like to them; also the holy Scriptures do testifie the truth of this, viz. *The Lord hath made*

his Angels miniſtring Spirits, to miniſter to them that fear him and live in his Love. Abſtinence, Cleanneſs and Separation do fortifie us, and ſupport our Spirits, which do by a ſecret and natural Attraction, even as the *Loadſtone* doth *Iron*, attract the *Cæleſtial* Powers by which the good Angels become prompt, and do readily ſerve us and communicate to every one according to his Merits and Capacity.

But on the contrary, thoſe that have introduced their Wills and Deſires into the central Wrath, and live under the divided Forms and evil Properties, do thereby ſubject themſelves, not only to all the inferior beaſtial Properties, but are always liable to be tempted, and give great Advantages to the evil Genus, and to the malignant Configurations of the Cœleſtials, which forcibly attract unto them the evil Angels, which draw many into great Errors, as *Gluttony*, *Drunkenneſs*, *Adulteries*, *Theft* and *Murders*, as alſo unto all vain Sports and violent Exerciſes, as, *Bear-baitings*, *Bull-baitings*, *Fencing*, *Fighting with Dogs* and *Cats*, *Swearing*, *Lying*, and *fighting with one another*; as alſo *playing at Cards*, *Dice*, *Nine-pins*, and many other evil Robuſt *Egyptian* Sports, which are the Inventions of the evil Genus and Angels, and do all proceed from the fierce Wrath of God in Nature. It is further to be noted that all thoſe that are Spectators, and love to ſee thoſe violent Exerciſes and vain Pleaſures, and take delight to be in the preſence of them,

are all led and governed by the same evil Genus, and with their Wills do consent to those Villanies. O ye *Multitude!* stand still, and consider what fire it is that is kindled in you, and what Fewel it is that doth keep it burning, and from what Center it takes its birth, and then you will find it to be the hellish Fire, which proceeds from Gods fierce Wrath, which can no ways be quenched, but by your ceasing from Evil, and standing still, and the Lord will by his holy Power part the Red-Sea, and conduct you safe through his Wrath, and drown the man of sin, but preserve his Camp by his holy Angel.

3. But in our Country we have none of the afore-mentioned Sports nor *Ægyptian* Pastimes: We do not use Cruelty, or do Violence, neither to Man nor Beast, for fear we should become worse than Savages, as the People of *Ægypt*, and those of the Land of *Nodd* are; for no man can do Violence and not awaken the Wrath and violent Spirit; for all Inclinations to Violence do proceed from the same Spirit, and all that take delight and pleasure therein, are precipitated into it, and then this hellish Quality gets dominion, and crucifies the Son of God (*viz.* the friendly Principle of *Light and Love*) afresh, as the Scripture saith. For these Reasons our *Philosophers* will not admit any Violence to be done, either to Man or Beast; because all Oppressions and Violences, whether they be little or great, have but one Root or Fountain; the same is to be

be understood of Virtue, and as Use and Custom do encrease Virtue, and make it impregnable, so doth the practice of Evil make the fierce Wrath strong and powerful: Therefore we have no *Bear-Baitings* to gather the rude violent Multitude together, and to torment the Creatures of God, who bear his Image, either in his Love or Anger; neither have we *Bull-baitings* to make and force one Beast, contrary to their Inclinations, cruelly to tear one another to pieces, whilst a company of People look on, that in their nature are tenfold worse than Beasts; neither have we any *Cock-fightings*, nor no *Festival dayes*, that serve chiefly to call the violent Rabble together; nor no *Whitson-Ale* or *Morrice-Dancing*; all our *Dancing* and *Fencing-Masters*, since we came out of *Ægypt*, have given off their Trade, and applied themselves to the study of Wisdom, and many of them are become excellent proficients therein: All our *Ale-houses* and *Taverns* are put to honest uses, *viz.* to entertain Strangers; and the Instruments of *Musick*, which was used in them, during *Pharoah*'s reign, we have caused them to be burned as a Sacrifice or Retaliation, because the *Ægyptians* had prophaned the Lord in the use of them: We have no *fatted Swine*, *fatted Oxen* or *Punchonello's* amongst us; neither have we any of *Pharoah*'s *lean Kine*: We wear no *Swords* by our sides, but all our weapons of War are inward, and we never use them for any other occasion, but to defend our souls from

from Vitiousness: We joyn not *Harmony*, *Swearing* and *vain Discourses* together, as the *Egyptian* Masters of Musick do: Our Men do not rob Women of their principal Ornament, neither living nor dead, nor adorn their heads with their's, which shews (in those that do) a base depraved Effæminate Nature; most of this sort of People belong to *Pharoah*'s Troops, that are or may expect to be swallowed up in the Sea of Wrath: Our Women do not gather themselves into companies in the streets and there spend time in evil Communication; neither do they stand idling at their doors in painted counterfeit Dresses, to allure the wanton Eyes of the Passers by: We have no *Play-houses*, neither dare we use consorts of Musick in any such places: We do not suffer our Children to go to any of the publick Shews and Games of *Sodom*, for fear they should look back, and so become Monuments of Gods Wrath, as *Lot*'s Wife was: We do not allow or suffer our Young men to run nor ride for Wagers; neither do we suffer our women to use Robust Imployments, for fear they should become rude and immodest, as the *Egyptian* Women are; for the whole preservation of Mankind do chiefly depend on their well Conduct and Temperance: We turn our backs on all idle Discourses, which serve only to invite men to Folly, and spend precious time: Our Friends *Abstinence*, *Temperance* and *Cleanness* do continually shew us the vanity

vanity of such things, and spurs us on, and hastens us towards the Land of Peace: We do not look back for fear we should awaken the Center, the original Poysons, and then our sweet water would be in danger of being dried up, as it came to pass in *Lucifer* and his Legions, there being but nine Figures, or degrees of VViſdom attainable by mortal men; the tenth Number, *viz.* o. is the higheſt; and thoſe that have gradually paſſed through the *Nines*, muſt ſtand ſtill in ſilence, and leave off all numbering, and ſuffer Gods holy Spirit to work the *will* and the *deed* in him, as he pleaſeth.

We have no Butchers, Fowlers, nor any that belong to the Trade of Killing, Violence or Oppreſſion amongſt us, moſt of them revolted, and joyned themſelves to *Pharoah* before they came out of *Egypt*, and was deſtroyed with his Troops in the Sea of *B*lood, or *Wrath*; and thoſe of them that paſſed through the Red Sea, were cut off in the Wilderneſs; for finding their Trade very bad and low, and the nearer they came to the Land of Peace, the worſe it grew, ſo they began to tumult, and complain, and murmur againſt the Lord, *That he dealt ſo hardly with them*; which awakened the Center of *Wrath*, and deſtroyed them, ſo that none of this ſort of People entered the holy Land that flows with Milk and Honey, and not with the Blood of the humane nor beaſtial Nature: Neither have we any *Billings-gates*, all that ſort of People are our hewers of VVood

and

and drawers of VVater; and but very few *Inns* of *Court Gentlemen* or *Templers*, all of them that escaped the *Egyptian Plagues*, were destroyed with *Corah*, *Dathan* and *Abiram* in the wild Nature of this world or wilderness: Neither have we many Churches, and yet have a great number of Temples, in which we worship the Lord, but there be no Bells in them that are compounded of imperfect Mettals; therefore we have no need of those robustick Musitians, *viz. Ringers*, to call the People to worship, such Musick is too *Saturnine* and *Martial* for us; no, every one of us hath his own Bell, and none can ring or make Musick on it but himself, which being skilfully handled makes a more sweet soft and pleasing Harmony, than the *Egyptian Bells*, who are loud, harsh and penetrating, and all the Ringers are rude, cruel and inhumane: Our young People do not learn to ring any Bells but their own, which when well learned calls them to the Worship of God in the proper times and seasons, even as the good spirit of God shall teach them, as the Scripture saith, *The holy men of God taught and spoke as the holy Spirit moved in them.* We do not admit any to be Magistrates or Governours over us, but only those that by *Industery*, *Prayer* and *Meditation* have attained to a more excellent Understanding of God, Nature and Themselves, than their Neighbours, which doth render them fit to govern: We account none capable to govern others that have

not first learned in all particulars to govern themselves: It is contrary to our Philosophy to mix or compound our Food with things of disagreeing natures: We use no double Preparations; the more simple our food is, the more agreeable it is to our Natures, and best sustains our Healths. It is not a custom for our Women to give or suffer their Children to drink any kind of *Beer* or *Syder*, whilst their Food is chiefly *Milk*, there being nothing more contrary to *Milk* than such sharp Liquors; *Milk* being of a sweet gentle mild friendly Nature and Operation, having no manifest Quality that doth too violently predominate, there being a certain Harmony between the Properties of Nature in *Milk*; and therefore it hath always been found by experience to be the best food for Children and all Young People, administring proper Nourishment in equality to all parts; but on the contrary, all sorts of *Beer*, *Syder*, and other fermented Drinks are of a sour keen or sharp Quality; and for this cause being mixed with *Milk*, it turns or separates the whayish part from the thick; the same is to be understood if Children or others, drink after eating of *Milk*, if they do not forbear a convenient time, till the Stomach hath made separation, and altered the Property of it. Besides, the constant drinking of such Liquors do sower the Stomach, and generate a keen or sharp *quality*, which is apt to turn the Milk into a hard tough substance, and thereby puts Nature to great difficulty to concoct or make

make separation. Doth not our daily Experience shew us, that all Curd of *Milk* is hard of Concoction, and burdensom to the Stomach? for this cause, many having used themselves to drink plentifully of strong Drinks, and to the eating of compounded Food, which have so sowered the Stomach, and altered it from its simplicity, that the eating of this friendly harmless Food becomes offensive to them, and disagreeing, especially to some particular People, whose Stomachs are, as it were, naturally inclined to generate a sower matter; for this cause, if any shall drink immediately after eating of *Milk*, it will cause them to puke up the thin whayish parts, whilst the hard substance remains in the Stomach, which doth foul and hinder Concoction. For these Reasons, it is much better for all Children and Young People, whose food is chiefly *Milk*, to drink Water, it being the most like Milk of any drink, of a mild gentle friendly Nature and Operation, which is further manifested by its being mixed with Milk, they mix or incorporate themselves as one entire body, making no variation or separation, as other Liquors will; and therefore it hath been found by Experience in all Ages, to be the best and most natural Drink for all People, but more especially for *Women* and *Children*, who are endued with tender Spirits, and gentle Heats, and if their Meats and Drinks have not a near Affinity, both in Quality and Quantity to their Natures, it will quickly put

them out of Tune, and cauſe them to fall into Diſeaſes, and then Nature will become unequal in her operations; every Like doth, with higheſt diligence endeavour to beget its ſimile, both in the Body and Mind, *Water* being in its own Nature ſo clean, ſimple and innocent, that it doth not only waſh and cleanſe the Mouth throughly, and all the Veſſels of the Stomach from ſuch groſs thick matter that doth ſtick and fur them, but it doth diſtil its moiſt Nouriſhment into all parts of the body, without making any noiſe, or cauſing an unequal motion, cooling and refreſhing Nature, ſtrengthens Concoction, thins the Blood, cauſing it to circulate freely, makes the natural parts brisk and lively; For this cauſe, thoſe *Women* and *Children* that do conſtantly drink *Water*, are not ſubject to ſo many Diſeaſes as others, whoſe practice is to drink *ſtrong Liquors*. We have but *one ſort of Bread*, which is neither courſe nor fine: We never change the Faſhions of our Garments; nor deck them with ſuperfluity, but they are plain, noble and modeſt, ſufficient to defend us from the injuries of the Elements: We uſe not many words in our buyings and ſellings; neither do we praiſe the things we ſell beyond the true value, nor diſpraiſe the things we buy, for Intereſt, or without underſtanding the true goodneſs or value: We flatter not thoſe we get by, and ſpeak lightly of better men: We ſuffer not

our

our Commodities to be undervalued, and our selves to have the *Lye*, without *giving* them *Reproof*, in hopes we shall get a Chapman; nor are we patient, when abused by our Chapmen, holding our peace for hopes of Gain; neither are we moved to Passion for the like Affront, when Interest is not at stake. Our *Nobles*, *Governours* and *Princes* are not distinguished from the meaner sort of People by their *great Palaces*, *rich Clothing* and *Ornaments*, or number of *Charriots*, *Foot-men*, *Horses*, and the like; they have no other Marks of Distinction but only their *white Robe*: Our *Clergy* do not command a day to be set apart for divine Worship, and suffer the Rich to make their Servants and Cattle work, and take no notice of them, and punish the Poor for the like Offence: We can send our Children to Market to buy any Commodity, if they can but speak plain, and not fear being wronged; nay, we can send them to *Smithfield* to buy Horses; for we have no Jockies or Horse-Coursers amongst us, who do make it their chief business to sell counterfeit Wares; neither do our leathern Dublets stock their Cows, that is, not to milk them in three or four dayes before they bring them to Market or expose them to sale, which doth not only put the Creature to much pain, but it stints them that they will give but little Milk the following Summer:

We

We do not make that day which we set apart for the worship of God, *a day of Feasting, Drunkenness and Gluttony*; neither do we deck our selves with rich Ornaments to draw unto us every Gasing Eye, which doth render the mind uncapable of every good work: Neither do we live in superfluity, and at the same time suffer our Poor to want Bread. For this cause, those days that are by us set apart for divine Worship, we with one consent do fast, or live more than ordinarily Abstemious; which done, every one casts up his Account, and what he doth find he hath saved of what his usual Expence is, that he gives to the use of the poor: Also, we have many other Fasting days in the year, as *Christmas*, *Easter*, *Whitsontide*, and the like, at which times we observe an extraordinary degree of *Temperance*, and what we save thereby, we put into the Poor's box: Also, when there are any extraordinary Bargains made between buyers and sellers, whereas the men of mode do agree to have chargeable Treats and superfluous Dinners, which we give to the Poor, & many other things of this nature; and at the Years end every man casts up his Accompt, and for every pound he hath encreased his Stock, so many 6 pences he gives into the common Treasure for the use of the poor; so that they are well provided for, and Money to spare for other necessary uses: What we formerly spent in superfluous Feasts, Garments and other Extravagancies of this nature, we now

put

put to good uses, as the *Planting of Trees* of all sorts, especially of *Fruit*, which do supply us with Drink and Food, and bring forth without plowing or sowing; also, we employ a great number of People in making of good Roads and High-ways, both for Foot and Horse, but especially for Foot; for we do accustom our selves to go on foot, we seldom ride, except on extraordinary occasions: We have but one *Apothecary* in a City, and he is admitted to sell no other Cordial but only good *Wine*; neither is VVine to be sold in any other place: We never eat, or very rarely drink between Meals; our set Times of eating are at *Nine in the Morning* and *Five in the After-noon*; neither do we fit an hour or two feeding on Varieties, nor intice one another by feigned Intreaties to eat more than Nature requires, but every one of us take as much Food and Drink as is fit and sutable to Nature, as Reason and Wisdom shall govern him: We eat many sorts of Food without any other Preparation but only what Nature hath done to our hands, as *Milk*, various sorts of *Herbs*, *Fruits*, and sometimes *Eggs*; neither do we eat any of our Food hotter than our Blood, but for the most part quite cold, especially in Summer and moderate Seasons: We account our selves *Gluttons*, if we do not feel our selves more pleasant, airy, brisk and lively after eating than before: VVe use our selves to gentle Exercises in open airy places; Our Beds are sweet hard and clean, and Chambers

airy: We admit not above two at most to lie in a bed together, nor the Young with the Old, or the Diseased with the Sound: Our day Garments are neither thick nor thin, but of the two, rather thin than thick: We count it an evil to have our external Members to glow with an unnatural Heat after eating and drinking: We prevent *Scabby* and *Leporous Diseases* by Temperance and Cleanness, and not by Physick: Our *Women* observe the time of their Uncleanness, and separate themselves according to the great Law of *Moses*: Our Seers have good skill in curing Diseases by *Sympathy* and *Antipathy*: They never give Advice nor administer any Medicine before they have bowed themselves before the Altar, and enquired of the Oracle of God in themselves: We esteem none fit for *Physitians* but only those that are from their Radixes born with natural Gifts, and afterwards who have learned themselves; nor esteem any man for his *Babylonical Gibberish*: We press every one, when they find themselves disordered either in Body or Mind, to stand still, and cease as much as possible from Imaginations, or lending an Ear to every Womans Story or Medicine, but first call on the Lord, desiring his Counsel, and whatsoever the Oracle or divine Principle doth shew you, (though it be the meanest of *Medicines*, as *Herbs*, *Fruits*, *Seeds*, *Drugs*, or *Minerals*) that be sure to do; as the Mother of Christ said to the Servants that waited at the Marriage where Christ

Christ wrought his first Miracle, and made *Water Wine, Whatsoever he bid you do, that do. Every mean thing becomes effectual, where the directions proceed from the right Fountain, and if Faith and an innocent Life be not wanting.* Also, we prohibit our young People from eating unripe Fruits, as *Apples*, *Pears*, *Plumbs*, *Cherries*, & the like, or eating of them after full Meals, or between Meals, or when they have been gathered and exposed to the gross Aires of Cities or Towns two or three dayes; neither is it a Custom amongst us to compound ripe and unripe Fruits together, nor lawful for any of us to eat *Sweet-Meats* or *delicious Tarts*, after we have eaten sufficiently of other simple & natural Food: Our custom will not admit us to intreat our Friends to eat or drink beyond what is needful: We have not forgot the great Affliction and torturing Distempers we endured whilst we were in Captivity, and under the government of *Pharoah's* Task-masters, *viz.* under the unequal Oppressions of the awakened Wrath, and divided forms of Nature, where each property endeavours to get the mastery, and therefore we do continually shun and arm our selves with the Armour of our Lord Jesus Christ, *viz.* by taking up the Cross, and denying our selves those *Egyptian* Vanities and Superfluities, which the common Enemy of mankind doth seek with all cunning Inventions to inslave us again in worldly Lusts, that he may separate us from our soveraign good; but the *Word of Truth* is engraven in our

Hearts, by whose Power and Virtue we withstood his Temptations, and beware of his Snares in time, and count it our chief good that the Lord hath in his eternal Mercy delivered us out of Captivity; therefore it behoveth us to live soberly in this present World: We desire alwayes, and in all states, to submit our selves to the good pleasure of the Lord; for we do not know what is good no further then we are guided by his *holy Spirit*; it belongeth to him to determine what is most expedient for us, and his own Glory: We all hold this *Maxim*, That all that have throughly profitted themselves in the School of Christ, do daily beat down or keep under the *Elemental Body*, by denying themselves the *Worldly Vanities* within. We do not give Names to our Children, nor imitate the *Philosophisal Ancients* like Apes, without understanding the true Nature or Genus of the Child, as to call them at a venture by such Names as do express a Deity; whereas this Nature and Genus of the Child is quite contrary; this is not to imitate our first Parents: *Adam* gave Names to every Creature and Things according to their Natures, that is, expressing their Natures and Properties; he did not give Names to wild savage Beasts, that did signifie Cleanness or friendly tractable Dispositions and Natures, nor call *Sheep Lyons*, nor *Lyons Sheep*; the Prophet *Isaiah* saith, *Wo unto those that call Evil good, and Good Evil*, being ignorant of the true Nature of things & *divine Mysteries*,

Mysteries, they make no distinctions between Good and Evil. *Adam* called his first-born *Cain*, why did not he call him *Abel*? no, that would be to call a *Devil* a *Saint*, and a *Saint* a *Devil*: *Cain* doth sound forth and signifie, *the strong Might and Power of the Wrath and divided Forms of Nature*, which had dominion in him; And *Abel* doth, as we have told you before, signifie *the eternal Principle of God's love*, viz. *Cain* imitates the *fierce devouring Fire*, and *Abel* the *Light thereof*: the very same is to be understood of *Ishmael* and *Isaac*, and *Esau* and *Jacob*; the elder doth truly signifie the *consuming Fire*, and the younger the *Light thereof*; the first is the Father, and the second is the Son. The *Antients* did not therefore gather together all the good Names, which do express the holy divine Power & eternal Grace and Love of God in his second Principle or eternal Light, and call their Children by them at a venture; No, this would have been *great Impiety*: Would not every sober man count it forded and vain, to call an *Angel* a *Devil*, and a *Devil* by the Name of an *Angel*, as most of the men of *Ægypt* do at this day, they name and call their Children by Names, expressing the divine Virtue and Power, when as most of them do live under the government of the *evil unclean Nature*, and the *Spirit* that doth predominate in them is fierce and wrathful, so that they call good evil, and evil good, which is far off from imitating the holy men of the first Ages; this doth

more clearly appear by *Abram*, which doth signifie the *Original Wrath*, and *wild Nature* of this World; Why did not his Parents Call him *Abraham, Emanuel, Grace, Hope, Charity, Abel, Jacob* or *Isaac*; no, those Names were too sublime; but *Abram* did truly sound forth and signifie his inward and outward Nature, but in process of time, when the Light of God's Grace and Eternal Mercy appeared to him, and that he believed in God, which was accounted to him for Righteousnes; then the Lord said unto him, *Thy Name shall no more be called* Abram, *but* Abraham, which doth truly comprehend and signifie both the first and second Tabernacle; the Lord did not destroy or annihilate the Wrath and wild Nature; no, that must not be, if there were no Fire, then there would be no light, as our Saviour Christ saith in another case, *He came not to destroy the Law, but to fulfill it*: The Lord did reinforce *Abraham*'s Soul, and repleniſh it with his holy divine Principle of Love and Light, and therefore his Name should no more be called *Abram*, a *Thorn* or *wild Thistle*, but *Abraham*, the *Father of the Faithful*; the same order and changing of Names was continued till Christ was manifested in the humane Nature, and afterward by all the divine Seers. Did not Christ change St. *Peter's* Name, because of his fixed Faith, calling him *Sephas*, which signifies a *Stone* or *Rock?* and was not *Saul* called *Paul* after his Conversion? The Antients never changed Names, but first

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their Natures were changed. Christ called *Herod* a *Fox*, which did truly signifie his inward Nature, and what Spirit did govern in him; the same is to be understood when the wise Antients gave Names to their Children, Places, Cities, and other things, which Names did alwayes truly signifie what Property or Quality did predominate in the Child or Thing so named; this knowledge is *Angelical*, which Man hath lost, by suffering his Desire and Will to enter into Vanity; and as the Name of each Creature, which *Adam* gave them, doth express their Properties and Nature; so the Name of each Angel doth express & signifie their Office; the understanding of each Name, and what is signified thereby, doth remain as a Mystery unto mankind, which is the Original Language, or the true Language of Nature, the sound of each Word or Name doth declare what Property is predominant in it, which original Language of Nature, Birds and some other inferiour Creatures do retain to this time, because they have not broken the *Law of God* in Nature, but have lived in the Simplicity thereof; and though they are not endued with that noble faculty of Speech, nevertheless they can by their general Tone or Cry, as intelligably communicate their Desires and various Passions, as *Love*, *Hate*, *Hunger*, *Thirst*, and the like, as men can by their distinct *Dialects*, *viz.* by altering & varying this one simple Tone or Cry, as when they are Hungry,

Hungry, or want their fellows, or if one particular Bird doth know of some Food that his Fellows are ignorant of, then he sends forth such a Tone or Sound, do as intelligably acquaint all those of their own kind, as men can by discoursing together; for every Tone and Cry, according to the various states, wants and conditions the Creature is in, such a Center or Property is awakened, stirred up, and that same Property of Nature doth sign and carry the upper dominion in Sound, Tone or Cry, which doth intelligably communicate and incorporate with its *Simile*, and awaken the same Property in all those of their own kind that hear them, who are thereby made sensible of their *conditions* & *desires*; nay, there are some Creatures that have neither Voice nor Tone, nevertheless they can communicate their Desires and Wants to their fellows by a meer touch; All those, and many greater and more sublime Gifts and Graces man hath depraved himself of, by suffering his Desires and Will, to enter into *Violence*, *Oppression* and *Superfluity*, changing and converting the natural use of things to his own Self-ends, to advance *Pride*, *vain Glory*, and *Gluttony*, and to accomodate his *Lusts* and *Passions*, which no other Creature hath done, therefore he is troubled and perplexed with a thousand Evils and Miseries that other Creatures are not subject to; The consideration and true sence thereof doth make my Heart to Ake, and my Body to Tremble,

Tremble, having a true sence of mans miserable state: for where-ever we go, if it be amongst men, we see little else but Wrath, Cruelty and Oppression, as *Swearing*, *Lying*, *idle Jesting*, *Drunkenness*, *Gluttony* and *worldly Discourses*: But if a man walk into loansome Fields amongst the *Beasts*, there all things are *quiet* and *still*, all Creatures *praising their Creator*, according to the Capacity of each.

CHAP. XV.

The *Voice of the Dumb*, or the Complaints of the *Creatures*, expostulating with Man, touching the cruel Usages they suffer from him.

THe Tyranny of Man over his fellow-Creatures, (the Root of which we have discovered in the fore-going Chapters) leads us a little more nearly to consider the sad state and condition of those inferiour *Animals* under his savage Butcheries, and how ungrateful, as well as cruel, he is towards them; for as most of them contribute to his well-being, either by bringing him in *Food*, as Milk, Honey, Butter, Cheese, Eggs, &c. or *Rayment*, as Wool, Furs, Skins, or *Ease*, as the Horse to *carry* him, the Ox to

draw

draw for him, and the like, too tedious to enumerate: So is there scarce any of them, upon whom he does not extend this Rage, and generally the more harmless and useful they are, the more barbarously he deals with them: So that as their Groans ascend up to Heaven, so their Cries fill the Earth, and methinks their inarticulate Lamentations should reach to the Ears of our Minds, and respectively vent their several Dolers in some such kind of Expostulations.

The Complaint of the Cows and Oxen.

Cruel and *hard-hearted Man*! wert thou constituted our great Creator's *Deputy* and *Vice-Roy* of this universe of sublunary Beeings, that thou shouldst play the *Tyrant* and the *Epicure*, and domineer with rigour over all the rest of its Inhabitants? Dost thou in any kind imitate thy *Soveraign*, from whom thou dost derive thy Title? Is not he *good*, and *bountiful*, and *merciful* to all the Works of his Hands, and the *preserver* of the whole Creation? and darest thou take upon thee to be a *destroyer*, a *killer*, and daily practiser of *Cruelty*? Knowest thou not that we *inferiour Creatures*, were not given thee as a *Prey*, that thou mightest dispose of us absolutely at thy lustful and irregular pleasure, but entrusted to thy Conduct and Oversight, to be subservient unto thee, to minister to thy Necessities, to imploy

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imploy the Faculties of thy Soul with a devout *Contemplation* on our numberless Numbers, various Shapes, distinct and wonderful Natures, &c. And thereby ravish thee with thoughts of *Jehovah's* infinite Wisdom, Power and Goodness, that hath formed, governeth and conserveth so many Millions of wonderful Beeings? And wilt thou instead of this noble, serene and quiet study of worthy Faculties so divine as thou art endued with, forget thy Duty, thy Office, and all Obligations, as to be the first that disturbs this *blessed Harmony*, and by thy Sin, and Folly, and Madness, set all the Creation into a Tumult and a Combustion, and exercise thy fierce Passions upon us lower Graduates in this mighty *Academy*, and worry, and kill, and devour us.

We are God's Creatures, and by his divine Power have our subsistence; he hath formed us, and given us Shapes suitable to our inward Natures, by his admirable Wisdom, and subjected us under his good Law in Nature, which we have not at any time transgressed: With patience we endure the Summers scorching heat, and the Winters Snow: We wear our own *Cloathes*, even those natural Coverings bestowed upon us, as the Livery of our Maker: We are not fond of Variety, when one Suit answers all the ends of Nature as well or better; muchless are we so vain to glory in our shame, be proud of that which should reproach us with Sin, and value our selves, because we have got other Creatures

Excrements upon our Backs: Amongst us there are no quarrels about *Gentility*; nor do we esteem or despise one another because our *Coats* are of different *Colours*, and our *Horns* not all of a length: We have all our Food in common, and never grutch or grumble that one eats more, or daintier than the other: We call nothing our own, but what is in our Mouthes: We all drink out of one Cup: Our Drink is never too new, nor yet so old as to be sower, nor have we any hankering Inclinations after other Liquors: Our Beds are alwayes ready: Nor are we vext with the care for to morrow, but enjoy what is present, and are satisfied: We admire not your stately *Structures*; nor can our Eyes be dazled with the Witchcraft of *Gold*: The *Stall* and the *Crib* serve us as well as Palaces, and all our delight is to behold the pleasant green Fields, sprouting up their delicious Herbs and Grass into our Mouthes, and view the gliding Streams, or murmuring Fountains ready to supply our Thirst.

We observe our Times and Seasons of Generation; and as we have no inclinations thereunto, until able to conceive, so as soon as we have conceived, we will no longer endure to accompany with our Males, nor do we make a sport of or endeavour to pleasure our selves with that great Mystery of Nature, but only in due Seasons for to bring forth our own Likenesses, which is the Will of the *Creator*, for the continuation of our kind: Nor are we tempted with *Beauty*, *Honour*,

Honour, *Riches*, or any other thing to act contrary to the Law of Nature: That troublesome *Passion* called *Love*, as it is a fond foolish Excess of desire or dotage, over us has no power; yet we love and are tender of our *Little Ones* till they can provide for themselves, and then we leave them to the *Hand of Providence*: We raise no *Wars* or *Tumults*, nor contrive treacherous *Plots* and *Sham-Plots* against each other, or against Men: We have no VVeapons but such as God and Nature have endued us with for our particular defence: And if at any time we do Fight, (for which Man must justly bear the Fault; for if he had not transgressed the *divine Law*, we never had had any such Inclination at all) our Battels are sudden, and *not premeditated Murthers*, nor are our Numbers unequal, but one to one, and presently are reconciled and again in Peace. But though we live thus Innocently in the obedience to God's Law in Nature, and have not done any thing whereby to awaken his wrath, or draw down Judgments on our selves, yet we suffer many and great Miseries, Oppressions and Tyranny, which comes to pass through the transgression and fall of our Prince and Governour, (viz. *Man*) he has violated the *divine Law* in Nature, and is become disobedient, whereby he hath opened the Flood-Gates of Wrath, and enthraled himself in many Miseries, and inured himself to all kinds of unjust Cruelties, and makes us groan under heavy Burthens, and all

we can do is too little to give him satisfaction. We *COWES* give him our pleasant Milk, which is not only a most soveraign Food of it self, but being altered and variously dressed, makes a great number of delicate & wholsom Dishes; but this will not content them, for after we have for several *Years twice a day* yielded them *plentiful Meals* of Milk, and every Year (for the most part) a Calf, which they have rended away from us before its time to our great affliction; (for 'tis unnatural to take away any Creatures Young, before it can provide for it self) when they have thus bereaved us of the Fruit of our Wombs, and killed and eaten them, yet sometimes through Covetousnes, notwithstanding all these benefits, they will half starve us, and if it chance that any one of us do not give good store of Milk and bring them forth as many Calves, as their *Avarice* expects, then our cruel *Egyptian* Masters cry----*Hang her! knock her o'th Head, what is she good for?* Counting nothing good, but what brings in great profit to satisfie their Lusts; and when thus, through many Miseries we have sustained from them divers Years, then what *reward* do they give us? Why! truly they will put us into a good Pasture, and then we think this is pure kindnes, and begin to forget our former Injuries, but as soon as we have gathered our Flesh, and begin to be plump and fat, then they swap us away for a little Money to the Butcher, and he knocks us o'th Head, and cuts our

Throats

Throats, and our kind Masters perhaps devour a piece of us; and if our Flesh prove not so delicate as they would have it, which is their fault, then they Curse us again, when we are in their Bellies.

And we that are *Oxen*, do they not in our Youth cruelly cut us, and deprive us of the benefit of Generation? Do they not gall our Necks almost to the Bones with their hard and heavy Yokes? Do not we draw their burthensom Carriages through the deepest Dirt and stubborn Clay? And do we not help to Till the most stubborn Earth, that it may bring forth the Corn and Fruits for your sustenance; and many a hard dayes work do we endure, until our very Hearts ake, whilst our unmerciful Drivers prick us with their sharpened *Goads*, and beat us without Pity or Humanity, and at last when we are able to do their Drudgery no longer, they being not yet satisfied with our Labours, will fatten us up for the Slaughter, and feast themselves with our Carkases, and accommodate themselves with our Skins for Leather, to make them Shoes and Boots, and other necessaries. Nay, our *Mules*, whom they suffer to remain capable of Generation, besides being as it were Pimps to them, and making them serve all the Cows in the Parish or Lordship for two Pence a piece; They have another wicked Trick to bait them with Dogs, and there the Rabble, (more Beasts than those they come to see) meet and shout, and are Merry to see the poor Creatures tear and worry

and

and kill one another, and this they call *Sport* and *Paſtime*; Nay, of late in ſome Countries, as in *Spain*, the Men have no more *Wit* nor *Grace*, but they will venture to bait us themſelves, and this faſhion they are bringing up, and ſetting on foot in other Countries, and if when by their raſhneſs and ill practice they have enraged us, we do with our natural Arms ſend of *Dons* and *Gallantilo's* packing, 'tis no more than they deſerve, ſince they are ſo willing to expoſe themſelves to dye *Follies Martyrs*.

Thus all of us live in great ſlavery moſt part of our Lives, far below that generous Liberty wherein our great and good *Creator* had eſtated us by his *grand Charter of Nature*, and at laſt we dye both untimely and unwillingly, many of us cut off in Youth, or the prime of our ſtrength, to pleaſe the Pallates of extravagant People, whoſe Luſts nothing but *Fleſh* can ſatisfie; Have we not then juſt reaſon, O Man! to complain of thy Injuſtice? Have we not cauſe to keep back and reſtrain thoſe daily renewed Fountains of *Liquid Chriſtal*, where-with we ſuſtain you, to ſhake off your Yokes, and inſpired with Rage and Revenge, tear you to pieces with our Horns? yet we do none of theſe, but continue our drudging Services, and perpetual tribute to the Milk-Pail, and ſubmit our ſelves to your *Knives* and your *Axes*, and yet neither your own Cruelties, nor our ſubmiſſive Patience can mollifie you into greater Moderation; and can we chuſe

then but send up our Complaints against you in a silent Eloquence to Heaven? and can you expect any thence in return but Showers of Judgments upon your Heads, since you have thus presumptuously opened the Fountains of Wrath, and brought in War and Destruction upon us?

The Sheeps Complaint.

If *Benefits* might expect other Returns than *Injuries*, and *Innocency* be thought worthy of *Indemnity* and *Protection*, we should certainly enjoy as much Felicity as any part of the Creation whatsoever. For can there be any Creature that more liberally contributes to the Life and Accomodation of Man? or that is of a softer and more gentle Temper? or behaves it self more innocently towards all the rest of its fellow-Creatures? For our Creator hath endued us with a meek friendly Nature, and we are contented to live as we were made; the various sweet Herbs and Flowers that grow on the tops of the Mountains afford us ample satisfaction; and we are delighted in Solitariness and Cleanness; hence all the good and wise men of old always compared good-natured men unto us: We are free from Covetousness, for our Desires exceed not the necessities of Nature; Our Imaginations do not wander after the varieties of forreign Regions; nor have we any occasion to travel out of our own Native Country, into other Climates; but some-

sometimes we are compelled and forced away by our covetous Keepers, but it hath always been the worse for those that transported either us or our Wool, so that it seems, where-ever we come we are a blessing; yet whithersoever they carry us, we need no Interpreter, for we are not acquainted with the *Babylonical Language*, where one understandeth not another. Distances of places, or various Elevations of the Pole do not cause our speech to differ; for we can as familiarly converse with those of our kind, when removed a Thousand Leagues off, as if we had still remained on *Cotswold-Hills* or *Sailsbury-Plain*; for we are not subject to the Tyranny of *School-Masters*, or the Pedantry of *Grammer*, nor troubled to spend seven years under the filthy Punishment of the *Rod*, or more cleanly discipline of the *Ferula*, meerly to learn a few *Gibberish Words*; but we bring into the World with us, one simple and general Tone or sound, which we can vary and alter according to the degrees of our Spirits, Affections and Passions: When we call for our stray'd Lambs, it is after one manner distinctly understood by those of our Kind, and when we miss our Fellows 'tis another, but still to them intelligable that 'tis to such a purpose; and so when we call our fellows into the Corn-fields, or when we have need of Pasturage, still we send forth peculiar Tones or Bleats. Our Food and our Drink is all simple and natural, and therefore we are seldom sick,

and

and if we are, the chief cause thereof is our *Shepherds and Guides*, who for Covetousness of Gain will half starve and founder us one half of the year, and then afterwards in the declining part of the year, when all Grass grows weak, gross and full of Phlegm, then they put us into fresh Corn-fields and other Pastures; whereupon those Diseases which were contracted for want of proper food, and by the unskilful management of our Guides, do manifest themselves sometimes by breaking out with the *Scab*, and various other Diseases. And also, when years happen very wet, especially when store of Rain comes in *August* or *September*, and causes Land-floods, then if our guides be not skilful and very careful of us, we suffer *Epidemick Diseases*; for those of our kind are so tender-natur'd, and so equally tempered, that we cannot bear any extreams without manifest prejudice to their Healths, more especially excessive Moisture; for we are *Phlegmatick Sanguine* by our Natures, and a little inclined to *Melancholy*; for this Reason very wet dripping Seasons especially in the fall of the year, prove dangerous to us, and therefore at such times our Owners ought to keep us pretty long in our Folds, and to feed us on the highest Grounds, that so the sweet Influences of the Sun and Elements may dry and exhale that gross Moisture which the Night produces, before we feed thereupon; also they should then give us some Hay or Corn in our Folds, which would not only dry up those

moist Humours, but strengthen our Spirits, and inable us to withstand those malignant Dews. But most of our Keepers are altogether ignorant of our Nature, and so not only suffer us to fall, but by their ill Conduct precipitate us into many Inconveniences; which, if we were left to the Dictates of our own Instinct by Nature, we should avoid; for we naturally delight on high ground, as *Mountains*, *Downs* and *high Corn-fields*, & there we are very healthy, never afflicted with the Tortures of the *Stone*, the *trembling Palsie*, the *meager Consumption*, the *idle Gout* or the *lascivious POX*; we need not your *Bagneo's* or *Hot-houses*; we never are troubled with your horrid purging and vomiting Potions, nor cramed with *Bolus* and *Turpentine*; our Food and Drink is truly natural and innocent, and suffer all changes of the Elements and Seasons without complaining: Our *Love* is as it were universal, and *War*, and *Strife*, and *Contention* are strangers to our Folds; Our *Females* are chaste, our *Males* free from *Jealousie*, and our *young Ones* are at once the Emblems of *Innocency*, and *harmless Sport* and *Recreation*; *Cleanness* and *Simplicity* dwell in the Root of our Lives, and the fierce wrathful Nature terrifies and troubles our Spirits; for which cause *Wolves*, *Dogs*, *Foxes*, *Bears*, *Lyons*, *&c.* all Creatures in whose Radix the Wrath of God and Nature doth predominate, are our sworn Enemies.

We are also very profitable to those that keep us; for every Year we bring them a crop of fine soft

ſoft Wool, which covers the Nakedneſs of our Princes, who oft-times become proud by our Spoils; 'tis from us a moſt advantagious ſtaple Commodity is raiſed, whereby whole Countries ſupport themſelves, and by which Multitudes of Merchants grow rich; nay, our very Dung or Excrement is ſo rich, that it cauſeth the ground to bring forth abundance of Corn: But notwithſtanding all theſe Obligations, our unreaſonable Task-maſters (*Men*) are not contented; but after they have yearly plundered us, both of our native Rayment and the Fruit of our Bodies, (our ſportive young Ones) and made the moſt they can of us living, as ſoon as our *Females* become ſuper-annuated, and not able every Spring to furniſh their voluptuous Tables with a *Lamb*, they call them *Old Crones*, and eſteem them little better than *Dogs* and *Cats*; but if they imagine they can make Money of us, they will for a ſmall time *Regale* or flatteringly feaſt us with ſtore of Paſture; and when they think we are fat enough to gratifie their extravagant Deſires and Appetites, then are we ſold, driven, abuſed, and finally have our Throats cut, and our Bodies quartered, as if we had committed *Treaſon*.

Now tell us ſeriouſly, can there be any thing more ungrateful, cruel and tyrannical? Do ſuch dealings look like man in his firſt ſtate? Do not our innocent Cryes and dying Groans under your mercileſs hands penetrate the very Heavens, and awaken even the Centre of wrath?

for no Violence can be done, but VVrath must have the chief hand in it; and 'tis also certain, if men did not live in the power of the wrathful Nature, there would be no killing; for it is contrary both to the humane and divine Nature to destroy; and for this cause it is contrary to the Nature, not only of our kind, but to most other clean Beasts, to eat Flesh, or kill and prey upon any of their fellow-Creatures. But on the other side, those Beasts that are unclean, and whose predominant Quality stands in the wrathful Nature, are all or the most of them led by a natural instinct and inclination to kill and prey upon some others of the Creation; nay, upon *Man* himself, if they find him at an advantage, because those bloody ravenous Dispositions are planted in the very Centre of their Lives; but those of our kind are in their Radix of near Affinity to the undepraved humane Nature. And therefore we will be bold, since we have obtained so much honour and liberty to plead our own innocent Cause, and tell our governours, (*viz. Men*) this serious truth, That all Violence, as *beating*, *hurrying*, *hunting*, *hacking*, *baiting*, *killing*, *fighting*, *rage* and *contention* whatsoever, be the occasion what it will, does arise from the fountain of *Mirah*, the Root of Wrath and Bitterness in Nature. And if our Lord (*Man*) were so innocent, wise and simple-hearted as not to hurry, kill and destroy those of our kind, and others of the like nature, then all *Wars* and *Contention* be-

tween

tween those of his own kind would cease; but so long as that terrible fierce wrathful Spirit predominates in Mankind, there will be continual *Wars and rumours of Wars, Plots, Conspiracies,* and *horrid Murthers and Assassinations amongst themselves*; nor can we hope to escape their bloody hands, but our Lives must be subject to all kind of Miseries, and we must be contented to be led not only to the *Shearer*, but also to the *Slaughter-house* in Silence, as well as Innocence, and shall not lift up our Voice to repine or complain (to them) any more since they served that great and most holy *Shepherd* in the same manner, even the Saviour of the world that was so far from *Killing*, that he laid down his own Life for his *Sheep*.

The Horses Complaint against their Masters.

Has not the Creator of all Beeings endued us with great Spirits and strong Bodies, excellent Shapes and delicate Forms, not only pleasant to behold, but of great use to Mankind, bringing to them by our Labours a thousand daily Benefits? By our strength we tear and plow up the stubborn Earth, and harrow her obdurate Clods; we carry them through Dirt and Mire, swim with them through the Waters, and bear them over dangerous places, and often hazard our Lives with willingness to save theirs: We with great Toil and Labour draw their Luggage

in

in Carts and Wains, and their fat lazy Paunches in Charriots and Coaches. In cases of Expedition they ride us Post, and by our help remove themselves above an hundred Miles in a very few hours. All this we do, and are contented to do; but what is reasonable and agreeable to our Natures, will not satisfie the unreasonable Desires and Lusts of our Masters, but through many Abuses, and cruel Strains, and immoderate Labours, which they force us to, even beyond the power and strength of our Nature, they have so wounded our Spirits, and destroyed our Natural Heat, that although our Creator hath endued us with great Spirits, and Bodies strong and healthful, beyond most of our fellow-Creatures, yet we are now become liable to as many Diseases almost as our intemperate Masters are themselves.

To enumerate all the Grievances we suffer, would be endless. Some of our *Tyrants* will gallop us many Miles, till we are all over in a foam and sweat, and then tye us at an *Ale-house* door in the cold Dirt, whilst they are *Carouzing* and *Huzzaing* like *mad Devils* with their roaring Companions, and never regard us, who in the mean time become *foundred* or catch the *Fashions*, or some other Disease, that perhaps hangs upon us long as we live; and when at Mid-night they have finisht their Revels, *up they get again on our backs, and switch and spur through thick and thin, over Hedge and Ditch, ready to break both our Necks*

and

and their own at every step, as if the Devil drove them. Others leads us with excessive Burthens, and if we go not as fast as they would have us, then they *Plow* our sides with their *armed Heels*, and beat us without any Reason or Humanity, nay, some of our drivers are so *possest* with a *devilish violent Spirit*, that for getting the value of six Pence, they will whip and beat us like *Furies*, and make us draw or carry such excessive Burthens, that we strain our Eyes out of our Heads, and break our very Backs; and if we complain, as oft-times we do, by our unwillingness to go, then they will not only be-labour us with their Whips and their Cudgels, but *Curse* us with a thousand *horrid Execrations* and many *devilish Wishes*, which sometimes do awaken the very wrath of Nature in us, and makes us sullen, cross and stubborn, and then they abuse us yet more.

Others make use of us to hunt our fellow-Creatures, and riding us excessively, destroy many of us in that *Sport*, as they wickedly call it: There are another sort of things called *Idle-men* or *Gentle-men* (but nothing *gentle* do we find from them) who finding some of us endued by God with great Celerity and swiftness of Foot, they put us upon running of Races one with another, for to gratifie their foolish *Vanity*, *Pride*, and *Covetousness*; likewise when Ambition, Malice, Revenge, or some other wrathful Passions, set *Princes* and *Nations* at Variance, or when

when Insurrections and Rebellions are raised, and Wars are waged, though we have neither hand in the Quarrel, nor are like to get any share of Honour or Spoil by the Victory, yet we are forced to do a great part of the service, and with the hazard of our Lives rush into the Battel, and by being used to the *Martial sounds* of Trumpets, Drums & Guns, we become as mad & out-ragious as our Riders, and seem to take delight in those Violences and Confusions; and yet after all our Services sometimes our Riders in hard Seiges will kill and eat us, and many times when we grow old, we are knockt on the Head, and made Dogs-meat, our dayes shortned without any consideration of our past Merits, and our murthered Carkasses given to feed a company of ravenous Hounds.

Is it not hard that we should be thus dealt with, and be made to undergo such terrible Slavery, as sometimes when former unreasonable Labours have drawn out our Eyes, yet even then no Rest, no Compassion is extended to us, but *Blind* as we are, we are put into the *Mill*, and there forced to drudge out the remainder of our Life in a Circle of misery? Have we not just reason to complain of such cruel usage, seeing we are the delight and pleasure of most men, and the Companions of Princes? And if we that are their Favourites endure such hardships from them, what can other Creatures expect? Nay, for all they pretend to admire and love us, yet they

they treat us worſe then other Creatures, the *Sheep* and the *Cows* live at eaſe, and Shepherds are much more compaſſionate tender-ſpirited People than thoſe that have the government of us; for when their Lords are pleaſed to prepare them for the ſlaughter, they put them into a goodly Paſture, where they have Reſt and plenty, and when they are grown fat, though they kill them yet they afford them an honourable Burial, interring their *Carkaſſes* in their own Paunches, and mixing their dead Fleſh with good Liquor, and the precious Juice of the Grape, and fragrant Spices; but when we have ſpent all our youthful dayes in over-hard Labour, and continual Travel, and ſuffered ſo many Inconveniences from man, and for his ſake contracted many Diſeaſes, then to make us amends, when we almoſt ready to ſtarve, without ever cheriſhing us up, they knock us o'th Head, and fling our Corps to the worſt of Dogs, *viz*, filthy ravenous bawling Hounds; this is our Reward amongſt the Sons of men.

But let Man know this for a certain truth, *That the groaning of that Creature that ſuffereth wrong, is the beginning of Pain and Torment to him that doth it*; and though we are dumb, and cannot call to our *Creator* after the manner of men, with diſſembling Hearts and lying Tongues, yet we ſend up our Petitions to him after another Method, and in a natural way, and are ſure to be heard; for we move the Principles of Nature by

a certain *Sympathetical Operation*, which awakens the Wrath, and draws down Judgments on the the Oppressors.

For most of the Sons of men are deceived, to think that it is no evil to abuse and tyrannize over the inferiour Creatures, as though we had no sense or feelig of our Pains? Are not we the work of the great *Creators* hands? and though we are not so highly graduated in Nature as man, yet we serve him (for the most part much more truly and constantly) in our station, for his Honour and Glory; Do we not proceed from the very same Earth man did? Are we not compounded of the seven-fold nature as well as he? Is there any Element wanting in us? and do not we contain the true Nature and Property of them all? Is it not by the invisible Spirit and wonderful Power of our *Creator*, that we live, and move, and have our beeing? Are we not the Sons of the Stars and Elements, even as Man himself? 'Tis true, we are not endued with the divine Principle of *Light*, nor have we *immortal Souls*, as men have, therefore our *Creator* doth not require that of us as he doth of man, who is the compleat Image of God and Nature, endued with gifts Divine as well as Natural, and in every particular fitted to be a Prince and Governour; but he has not stood in, nor kept to that essential Law, but proved disobedient to the *Voice of Wisdom*, and entered with his desires not only into the nature of the wild savage Beasts of Prey, but awakened

kened the fierce Wrath, & thereby deprived himself, of the divine understanding & true method of governing; & would fain be an absolute *Monarch* or arbitrary *Tyrant*, making nothing at his pleasure to break the Laws of God, and invade and destroy all the Rights and Priviledges of the inferiour Creatures. But our *Creator* will retaliate all our Wrongs, nay, the very arts of Violence used unto us, naturally carry with them their own punishment. Therefore all those that use us roughly, and oppress us, and such as are of killing Occupations, are generally head-strong, violent, surly and cruel People.

But though we do undeservedly suffer many Miseries, this is our comfort, our Lives are thereby shortned, and when Death comes, we are totally released from all our Slavery and hard Labours; but it is not so with our *tyrannick Masters*, their works will follow them to *Eternity*, and they cannot escape *divine Vengeance*, if they do not on this side the Grave, repent and forsake all their sinful Vanities and Oppressions: Therefore O Man! consider thy Wayes and thy End, and what Principle is predominant in thee, and if thou expectest to *dye the Death of the Righteous*, remember----*That the Righteous Man is merciful to his Beast.*

CHAP. XVI.

Of *Herbs*, the *proper Seasons of gathering them*, and wayes to *preserve them*, so as they may not lose their Vertues.

GReat is the Excellency of *Herbs*, *Plants*, and *Vegitables* both for *Food* and *Physick*, and almost innumerable their Virtues: But two things are especially to be ragarded; 1*st*, that they be gathered in their proper time; and 2*dly*, so to preserve them after they be gathered, that when you have occasion to use them, they may not have lost their Virtue.

As to the first, we read *Gen* 1. 14. That *God said, Let there be Lights in the Firmaments of Heaven, to divide the Day from the Night*, and let them be for *Signs*, and for *Seasons*, and for *Dayes*, and for *Years*; and the 16th *Verse*, God made two great Lights, the greater to *rule the Day*, and the lesser to *rule the Night*: And the wise King witnesses, *That there is a proper Time and Season for the doing of all things under the Sun.* As the Creator made all things in a certain measure of time, so all things both *Cœlestial* and *Terrestial* do vary and alter according to time; the heavenly Bodies, the *Planets*, have their times of of strength and weakness, sometimes near the Earth,

Earth, sometimes remote, sometimes in friendly places of the Heavens, and agreeable to their own Natures, thence called their *Houses*, their *Joys*, their *Exaltations*; at other times in Signs of contrary Qualities, which are called their Detriment or their Fall; sometimes by friendly *Aspects* they are assisted and fortified; at other times by Malevolent Rays they are debilitated, and hence they have variously at several Seasons respectively their good and evil Influences and Operations in all inferiour Bodies, especially such as are assimulated unto them, and thence said to be governed by them.

Does not the excellency of *Vocal* and *Instrumental Harmony* consist in a proper measure of time? And are not the *Complexions*, *Shapes*, *Forms*, *Inclinations* and *Dispositions* both of Men and Beasts, good or evil, handsom or the contrary, according to the time of Conception and Birth, and according as the Benevolent or Malevolent Configurations of the superior Constillations are at that time. Also, the Lord has ordained a certain measure and number of dayes for the Females of all sorts of Creatures to go with young, *v z.* between the Conception and Birth, and is there not a certain time and season for the sowing of all Grains and Seeds? And as every thing is timed, the Effects are better or worse; also there is a proper time for the cutting of Corn, Grass, and gathering of Fruits. Every man and woman has his time of strength and weakness,

and

and all Beasts have the same, so have all *Herbs*, *Fruits* and *Grains* their seasons and proper times when their Virtues are at the highest. Therefore I have thought it convenient to give some directions for the gathering of some of the most *material Herbs*, and when those *Constellations* that govern them are strong and well dignified either by *House*, *Exaltation* or friendly *Configuration* with the *Fortunes*, or by being *Angular*, and the like, at which times all *Vegitations* are in their flourishing state, and will prove the more effectual in the curing and preventing of Diseases, more especially if the subsequent Rules of *drying* and *preserving* of them afterwards be observed.

But this is to be noted, that sometimes it happens that some sorts of *Herbs* cannot be gathered in two or three Years time under good *Influences*, by reason their *Significators* are debilitated; but if *Herbs* are gathered and preserved as we direct, they will keep two or three Years, but the first & second Year they are best. It is also to be noted, that on the friendly *Aspects* and *Conjunctions* of the *Planets*, the secret Virtues of *Herbs* are multiplied and manifested; and if the *Physitian* or other user of them, knows them, and have Judgment to use them, they may perform great Cures: But if they shall take the gross phlegmy Herbs without distinction, and administer them without separating the crude earthy parts from the more *Spirituous* and *Balsamick Virtues*, they often

often prove *Destructive* rather than *Sanative*, encreasing the Malignity of the Diseases, and Venoms in the Body, rather than expelling them. Would it not be very easie both for the learned and also for the unlearned, even every one, to get an *infallible Medicine*, and cure every Disease, if it were true which the Antients have left on Record of *Herbs*, appropriating one *Herb* to cure forty or fifty several Diseases and defects of Nature, which do generally deceive all those that do rely and follow their *Receipts* and *Traditions*, as shall more at large be domonstrated from a true ground in Nature.

Here follows the Tables for the gathering of *Herbs* in their proper Times.

A TABLE *shewing the apt times to gather Herbs Astrologically, that is, when the Planets that govern them are dignified, and in friendly Aspects, being here calculated for nineteen years.*

Herbs under ♄ *Saturn.*

April & *May.*	*May* & *June*	*June* & *July.*	*August* and *September.*
♈	Arsmart, ♍	Amaranthus, ♈	
Euckthorne) ♃	Buckthorn, ♍	Byfoyle, ♒	Bistote, ♒
Plantane,)	Clowns) ♒	Blew bottle, ♎	Devils bit, ♍
Comfry, ♎	Woundwort) ♒	Wild Campions ♒	Pillitory of the Oak, ♍
Cross-wort, ♒	Seatica Creeses, ♃	Dodder of thime ♒	
Elm-Tree, ♒	Harts ease, ♒		*October* and *November.*
Flex weed, ♓	Horse tale, ♎	Goutwort, ♒	Black thorne, ♍
Fumitory, ♎	Knapweed, ♒	Hemlock, ♈	Hemp, ♒
Water-Fern, ♍	Knot-grass, ♎	Henbane, ♍	Hawk weed, ♒
Peach-Tree, ♎	Mullen ♒	Night shade, ♒	Loose strife, ♍
Snake-Weed, ♍	Redbeets, ♍	Rupture wort, ♎	Meddler, ♒
	Solomons seal ♍	Spleenwort, ♒	Moss, ♍
	Sarvis Tree, ♃	Woundwort, ♎	Popler tree, ♒
	Shepherds purse, ♍		Quince Tree, ♍
	Stinking) ♍ glad Vine)		*December,*
	Tamarish-tree ♎		Ivy, ♒
	Throughleaf, ♒		Bl. Hellibore, ♍

Anno Dom.	April.	May.	June.	July.	August	Sept.	October.	Novem.	December.
1683	14 23	2 11	12	4 23	6 30	25	13 14 15	15	8 15 24
1684	4 14	19 29	11 21	6	17 19	1 29	9 19 27	15	24
1685	13 22	2 11	22 23	13	14	2	8 19	9 16 29	25
1686	4 13	11 21	21	7 11	16 20	15 24	6 13	16	4
1687	4 14	2 21	7 12	8 20	22 6	22 28	7	17	3
1688	24 22	1 19	5 17	6 19	8	29	4 9	20	14
1689	9 30	18	2 19	7 25	14 28		2 3 21	26	26
1690		5	1 6 22	26	7 26	21	6 31	2 19 24	
1691	1 22	5	6	5 22	1 24	7 20		12 24	
1692		21	2	16 19	20 24	20		9 22	
1693	17	13		17 19 28		6 30	12 28	21	5 22
1694	12	29	6	16	9	5	10 11	1 24	9 10 16 24
1695	6 24	17 24		12	21 29	4 5	10 23		28
1696	10	5 13 30	21	5	30	1 2	10 17	3 15 25	8 14
1697	9	10 18	5			1 13	23	14 28	14 27
1698	8	10 19 31		3	21	2 25	10	26 28	21 22
1699	6 8	24	1 21 30	12			8 10 13 21	28	1 8
1700	2 20	11 12	24 27	23			6 19 20	18 29	3 19 21
1701	4	4 26	9 25	3 8 9			3 20	1 21	

Herbs under ♃ *Jupiter.*

April & *May.*	*May* & *June.*	*June* and *July.*	*August* and *September.*
Billberries, ♋	Alexander, ♋	Agremony, ♌	
	Avens, ♃	Asparagus, ♐	Hazzle-tree, ♐
	Balme, ♋	Burriage, ♌	
Chervil, ♌	Copmary, ♋	Clove-Gilli-flowers, ♋	
	Cinquefoyl, ♐		
Cheaf-Nut, ♐	Dogs grafs, ♋	Dock, ♋	*October* and *November.*
	Endive, ♋	Fig-tree, ♋	
Scurvey-Grafs.	Rofes, ♋	Houfe-leek, ♋	
	White beets, ♋	Long-wort ♓	
	Wood-betony, ♈	Sage ♋	Horfe tongue, ♐
		Sampire ♓	
		Sucory, ♐	Liver-wort, ♓

Anno Dom	April.	May.	June.	July.	Auguft.	Septem.	October.	Novemb.
1683	19	2 9 29	27	9	16 25	7	5 31	17 14 23
1684	5 22 27	11 31	29	12 24	29	15		13 29
1685		5 24 29		20 30 31	6 31	12 30	16	4 13
1686			13 24	5	4 12		24	12 15
1687	3		6 21	12 27	28 29		3 10 11	23
1688	9	6 25 29				1 12	18 19	2
1689	4 24 25	18	12 13 16	7 21 28	6		4	7 10
1690		6 10 11	9	20	18 27		3	9 25 28
1691	15	21 25	19 23	6 14 23		11		
1692	20 30	7 27		24 27	2 13	5 14 27	3 19	14
1693	15	24	13 14 27		13	1	4 7	3 5
1694	30	28	29 30	19	5 20 23	2	4 6 28	18 27
1695	12 19 21	3	3 4 30	17 31		7 9	17	5 9
1696	26	9 23	9 13	3 5 17	4 12	11 12 18	22	9
1697	15	15 28	20			21 28	20 27 29	14 27
1698			11 29	16 31	17 22	5 26		19 24
1699	5 7	18		23	1 21	5	7 10 14	
1700	3	10	3	28	7	3 22	24 30 31	8
1701	9 15	26 10	9 15 16 17			15	6 9	2 18

Herbs under ♂ *Mars.*

June and *July.*	*August.*	*September.*	*October* and *November.*
Thistle ♏			
Cotton Thistle, ♏	Ground Bassil, ♏	Flee-wort, ♈	
Alheale, ♏			Hawk-weed ♏
Barberries, ♏	Bucher broom, ♏	Mustard, ♈	
Cardus Benedictus ♈			Madder, ♏
Buck ♏	Broom, ♏	Taper-wort, ♈	
Doves foot, ♈			Onions, ♏
Dragones, ♏	Hawthorn,	Wormwood, ♈	
Flex-weed ♏			Savin,
Fursbush ♏	Nettles,		
Garlick ♏			
Master-wort, ♏			
Pepper-wort ♈	Rubarb,		
Ground pine, ♏			
Rest harrow, ♏			
Round docks, ♏			

Anno Dom.	June.	July.	August.	Septemb	October.	November.
1683	27	15		12 21	14 15 26	7 11
1684	7 11	4 21		21 24	13 25	26
1685		7 15 23		1 25	19	
1686	2 13 29	14 18			2	30
1687	5 15		4 19 21	29	9 11	
1688	28	19	15 24	1 18		
1689	12 25	19 28	17 30	29		7
1690	9	14	7	4 30		7 17 26 28
1691	29	6 21	8	9	11 31	17
1692	7 13	4 28	29 25	21		11 18
1693		4 19 22			4 8	8 27
1694	6 18 19		13	5 18		
1695	29		2 6	8 17		30
1696	6 13 21	19 28	9 25	17	1 22	19
1697	5 20 28			5 6	12 28 29	6 10
1698		3 9	12 28	18 28		10 12
1699	9 00 21	5	7	5		1 28
1700	9 21 26	3 28			30	
1701	9 18 26	5 9			4	3

Herbs under ☉ *Sol.*

April, *May* and *June*.		*June* and *July*.		*August* & *Septemb.*	
One blade,	♌	St John's Wort,	♌	Ash-tree,	♌
Butter bur,	♎			Bay-tree,	♈
Angelica,	♌	Marigolds,	♌	Piony,	♈
Burnet,	♋			Saffron,	♌
Cellindine,	♌	Misselto,	♈		
Eye-bright,	♈				
Pimpernel,	♌	Small centry,	♈	*October* and *November*.	
Rose a solis,	♋				
Rosemary,	♌	Tormentile.		Juniper-berry-bush,	♌
Rue,	♌				
Wall-nut-tree,	♌				

Anno Dom.	April.	May.	June.	July.	August	Septem.	October.	Novemb.
1683		18 23 27	7 29	19	6 16	1	14 31	8 15
1684	6 22	1	9 18 23		14 19	15	22 27	26
1685	16 20	24		15 29		2	6 16	9 28
1686	5	3 20	28	7 13 18	31	15 20		8 14
1687	2 29	16 26	11	20 27		3 28 29	3 18	
1688	10	6 28	10 13		16 24	28	9	3
1689	4	26	22	30	14 17	12	4 21	17
1690	6	11 13	19 21	10 20	25 26	30		1 2 9
1691	26	10		5	27	7	11 16	5 14
1692	9	7 31	13 16	26 22	23	18 29	2	11 20
1693		11	18 20	6 22 28		1 13 30	30	5 18
1694	3 12 20		3 6	18	9 26		4 8 11	
1695	2 24				9 20	8 22	23	5 6 26
1696	1 26	5 20		3 21 28	23	1 3 18		2 10
1697		5 18 28	12	2	4 18	13	12 20	15
1698	7 19	7 31	12 29		2	5 18 25	9	19 26
1699	3 7 8	20 23	12	16	1	23	7 8	5 12 13
1700	20	2 10	21 24		21	3 5	19	8 28
1701	9 12	4	14 17	5 8	19		1 9	1

April & *May.*	*May* and *June.*	*June* and *July.*	*August* and *September.*
Ale-hoofe, ♂	Dwarf Elder-tree, ♀	Askanot, ♋	
White Archangle, ♑	Feathertew, ♂	Arch ſtinking, ♏	Winter-cherries, ♑
Beans, ♑	Diep-wort, ♑	Beech-tree, ♑	
Black Elder-tree, ♋	Damask Roſes, ♂	Biſhops weed, ♋	
Colts-foot, ♈	Groundſel, ♂	Blackberry-buſh ♂	Darnel, ♂
Cowſlips, ♑	Hartichoaks	Burdock, ♂	
Colibine, ♊	Honey-ſuckles ♂	Camamile, ♑	Eringo, ♂
Common Elder-tree, ♓	Herb Robert, ♑	Crabs-claws, ♌	
Cherry-tree, ♑	Mint, ♌	French beans, ♂	Peach-tree, ♑
Daiſies, ♋	Money-wort, ♂	Figwort, ♑	
Cude Weed, ♂	Meed iweet, ♑	Golden Rode, ♂	Plumbs, ♂
Ladies bed ſtraw, ♂	Nep, ♂	Gromill, ♑	
Ladies Mantle, ♂	Penny-royal, ♑	Gooſeberry-buſh, ♂	Wheat, ♑
Self-heal, ♑	Plantane, ♑	Horehound, ♈	Yarrow, ♂
Wood ſorrel, ♏	Senicle, ♑	Motherwort, ♑	
Wall-Pennyroyal, ♑	Strawberries,	Mugwort, ♂	
		Mother of Thime ♈	
		Ragwort, ♋	*October* and *November.*
		Wood-ſage, ♂	
		Spignole, ♏	Garden-Parſnips, ♂
		Vervine, ♂	
		Sow Thiſtle ♈	
		Sope wort, *alias* Sothern-wood, ♑	

Anno Dom.	April.	May.	June.	July.	Auguſt.	Septemb	October.	November
1683		9	9 25	4 9 15	28	7	19 26	1 8
1684	28	11	28	18	21 25	1 21 23	9 15 25	13
1685	11	3 28 29	10 18 22	7 20	14 17	18 25	8	13 29
1686	3 5	8	2 21		3 20	1	4 5 13	
1687	15 24		12 21		7 10 12	13 23		2 8 28
1688	9	14 29	17		8 24 28	29	18 26	20
1689	19 24 29	5 6	5 13 16	21 25		29	2 10 31	10 26
1690	5 6	6 21	6 24	14 16		21	3	10 17 19
1691	22	12 25	3		1 8	11 20	17 18	5 12
1692		29	2 11 23	6 28	11 23			9 14
1693	15 17	16	14 16	4 13 19	13 31	6	7 8 28	
1694	3	29	29	3	12	2 11 18	28	1
1695	6	3 26	30	12	9 19	4 6 9	25	6 9
1696	10	12 23 30		17 26	9 23 30	9 12	1 17 31	9 30
1697	15	27	12 28			4 6 28	13 23	27
1698	7 22 29	19	1 10	9	21	26	10 17	6 9
1699	16	9 18 24		12	7 21	28	13 14	5 10 17
1700	3	11	16		2 21		24	29
1701	22 29	13	14 16 26	3	10	15	3 4	2 21

Herbs under ☿ *Mercury*.

May and *June*.		*July*.		*October* & *Novemb*	
Amara Dulces,	♍	Jack by the hedge,	♍	Maple tree,	♊
Dill,	♊				
Fern,	♍	Scabious,	♊	White maidens-hair,	♍
Fennel,	♊				
Germender,	♍	Smallage,	♊	Liquorish,	♍
Lillies of the Valley,	♍	Carraway.		Wild Carrots,	
Parsley,	♊	Horehound,		Sweet Marjeron,	♈
Pillitory of Spain,	♊	Savory,		Mulberry-tree,	

Anno Dom.	May.	June.	July.	October.	November.
1683	18 20 22	9 25	19	5	8 11 14 23
1684	8 19 31	29 30	4 18 24	13 15 19 22	15
1685	5	9 10	13 23 29 30	6	4 16 28
1686	20		5 11 13 14	5 6	8 12 16 30
1687		7 15 28	8 12	7 9 10 18	2 17 23
1688	9 25	5 28	6	4 19 26	
1689	2 6 7 26	2 3 5 25	19 31	3 10 31	17
1690	3 12 13 31	1 24	11	6 31	1 7 10 24 26 27 29
1691	12 21	3 21 23 29	14 21 22	16 18 31	24
1692	31	7 11	4 6 19 22 24	19	17 20 22
1693	11 16	27	6 10 13 17	12 30	3 11 21
1694	28	19 20 30	3 16	6 8 10	8 18 24
1695	17	4 6 29	17 31	10 17 25	26
1696	9 13 20	7 9	19 21 26	10 31	10 15 25
1697	10 17 27		2	13 25 27 28	14 19 28
1698	10	1 11	16	9 12 17	9 10 24 28
1699	9 22 23	29	5 16 23	21 22	12 13 17 28
1700	2	3 16 26 27 28		20 21 31	1 15
1701	10 26	14 15 18 25		1 6 21	3 18

[Herbs under ☽ *Luna*.

April, May and *June*.		*July*.	
Adders Tongue,	♋	Clivers,	♋
Water Cultropes,	♋		
Chick-Weed,	♌	Cucumbers,	♋
Coral wort,	♋		
Water-creeſes,	♋	Water-flags,	♋
Duckmeat,	♋		
Flower de luce,	♌	Flew-elling,	♌
Ladyſmocks,	♋		
Lettice,	♌		
Moon-wort,	♋	Water-Lilly,	♌
Brink Vervine,	♋		
Clary,	♈	Purſlain,	♋
Wild clary,	♈		
Mouſe Ear,	♋	White Saxafrage,	♋
Orpine,	♈		
Poppy,	♋	Willow-tree,	♋
Rattle graſs,	♋		
White Roſes,	♋	Looſe-ſtrife,	♋

Anno Dom.	April.	May.	June.	July.
1683	16 21	14 25	9 15	9 13
1684	5 14 23	4 14	4 26 27	1 2 24
1685	12 23	20 28	11 21	10 25
1686	8 23	2 22	10 20 29	4 15 28
1687	1 12	6 28	4 29 30	28
1688	14	28	13 29 30	6 7
1689	13 27 28	3 10 11	8 16	5 6
1690	23 24 29	2 26	7 8	7 8
1691	4 28	13 14	15 16	3 4
1692	7 30	1 9 10	7 8 20	3 30
1693	5 17 18	14 21	4 18 28	3 28
1694	3 4 19 20	21	8 18	12
1695	4 14	2 3	2 4	1 2 4
1696	9 10 29 30	1 2 18 19	2 3 30	22 23
1697	2 6 14 20	5	26	5 6
1698	21 26	10 11	26	2 16 17
1699	10 15	14 15	8 17 26	10 11 26
1700	6 14 27	2 11		18
1701	26 30	2 21 22 23	5 6 15 25	4 14

The Explanation of the Tables.

First, Look for the Plant that you have a mind to gather in the Table, and that will tell you what Moneth they must be gathered in; and then look in the Table of Moneths, and there you will find what days will be best to gather them in.

As for Example.

I would know what time is best in the year 1683. to gather *Fleewort*, looking in the Table, I find *Fleewort* to be an Herb of *Mars*, and to be gathered in *September*; then looking underneath for *September*, and against the Year 1683. I find 12 and 21, which doth shew, that the 12th and the 21th are the best days to gather that Herb in.

Again I desire to know what time is best, in the year 1684. to gather *Scurvey-Grass* in; I find *Scurvey-Grass* to be an Herb of *Jupiter*, and to be gathered in *April* and *May*, then looking in the Table underneath for *April* and *May*, and against 1684. I find 5 22 27, 11 31. which shews that the 5 22 27 days of *April*, and the 11 & 31 days of *May* are the best times to gather that Herb in, and so of the rest.

When

When you have gathered your *Herbs* in their proper Seasons, not only those you intend for Physical Operations, but also such as you keep for common uses, you are in every particular to observe the same Method and Rules that Husbandmen do in making of their Hay, that is, to dry them in the Sun, where the pleasant lively Rays of the Air have their free Influences, and to keep them duly turned, until the gross moisture and phlegmy substance be *Exhaled*, or consumed by the Sun and Elements; and if the Season be *dry*, the best way is to put them together as they do Hay, and let them lie out all Night, but if not, then put them in the House at Nights, and when they are sufficiently dryed, then make strong paper Bags, and stuff them in as hard as possible you can, tying them up close, and lay them in some open airy dry Room; but in the Winter, when the Air is humid, you may dispose of them in Rooms, where Fire is kept, but not too near, for too much either Heat or Moisture quickly destroys their pure Virtues; for the *Volatile parts*, when the slimy Substance is digested, will not endure any Violence without manifest Injury to the whole.

2. *Herbs* thus preserved, are best for all uses when they have lain together two, three or four Moneths in the Bags, for in that time they will heat and ferment, and pass through another Digestion, which does consume a certain fainty moist Quality, (which the Sun and Elements could

could not destroy in the first preparation, without Prejudice to the whole) whereby their pure *Spirituous Parts* become more free and *Volatile*, and will give forth their good Virtues as readily as *Malt* does, when they shall be put into any proper *Menstruum* or *Liquor*. *Herbs*, I say, thus ordered, are fit for all Physical and common Operations; do not the Husband-men observe all the fore-mentioned Rules in making their *Hay*? viz. when they have dryed it in the Sun and open Air, not in the shade (as *Physitians* and *Apothecaries* do, (who thereby destroy the Virtue of their *Herbs*) then they make it into small *Cocks*, and let it stand two or three dayes, or more, as the Weather will permit, after which many will make it into larger *Ricks*, viz. almost a load or more in each, and let it stand two or three Weeks more, which does prepare and make it fitter to be made into *Stacks* or *Mows*, where it must settle very close, and heat or ferment, and so in four or five Moneths time it will by this second Fermentation, digest and destroy that moist fainty Quality, which all *Hay* newly made does plentifully contain; After this it sends forth a finer or more pure *Scent* and *Smell*, and is far better for all Cattel: Where by the way it is to be noted, that *Hay* made into *Stacks* in the open Air, is to be preferred before that in Barns or Houses, for the former will settle much harder and closer, because the pure thin *Spirituous Vapours* of the Air do penetrate it, and thereby keep

the *Spirituous Parts* living, and free from Suffocation, or contracting any groſs Humidity, which all places do abound with, where the pleaſant comforting Rays of the Sun and Air are hindred from having their free *Ingreſs*, *Egreſs* and *Regreſs*, therefore ſuch Hay has a more odoriferous ſmell, that proceeds from the goodneſs and ſtrength of the *Spirituous Parts*, and all ſorts of Cattel will chuſe to eat this before any other, eſpecially *Sheep*, who are of all others moſt curious. Whereas *Hay* put into Barns, &c. will not ſettle ſo hard and cloſe, though never ſo much care and pains be taken in treading it down, the Reaſon is, becauſe the Sun and Air are ſhut out by the Walls and cloſeneſs of the Houſes, ſo that there is great ſtore Humidity that ſuffocates the *Volatile Spirits*.

3. In drying your *Herbs*, care ought to be taken that the ſame be neither too much nor little, for the Sun and Air by their ſecret Influence exhale, conſume and deſtroy the groſs Humidity and Phlegm, that before did hold the *Spirituous Quality* captive, which hereby is ſet at liberty; as is manifeſt in all *Herbs* and *Graſs*, whilſt it remains green and unſeparated, if you ſmell to it, its ſcent is *groſs*, *fulſom* and *earthy*, but when the Sun and Elements have made ſeparation, then it ſends forth a Smell moſt Fragrant and Delightſom, perfuming the whole Field with its wholſom Odours; But then if the ſame be there too long continued, the very ſame Influences which exhaled

exhaled and destroyed the gross phlegmy Body, will also prey upon and consume the *Spirituous Parts* too, as all observing *Husband-men* do know, and then such Herbs, or any other thing of like nature, will not have any true Virtue or Life in them. On the other side, if they be not dryed enough, the gross phlegmy Substance that remains will suffocate the pure Spirits, and cause *Putrifaction*, and kindle the *bitter*, *sower* and *astringent* Qualities, which in a short time will destroy all the pure *Balsamick Vertues*.

4. If any kind of *Herbs* be dryed in the Shade or House, they thereby lose all their good Virtues, or very much impair them; for *'Tis the Sun and open Air that keeps the Volatile Spirits and Balsamick Virtues living*, for want whereof the true Life and spirituous Properties will be suffocated and destroyed: Is not the Air of all Houses gross, fulsom and humid, if you compare it with the common Air abroad? Are not all *Insects* and *Vermin* generated in shady dull places? And whence is it, but through the great store of *Humidity* and *gross Vapours* which such places do contract? Thus *Moths* are bred in Garments that are kept in close places, where the Air has not its free Influences; whereas on the contrary, the Sun beams and open Air prevent the generation of such *Vermin*.

But now contrary to Nature, Reason and common Sense, the fashion which our *Lip-learned Physitians* and *Apothecaries* that serve a perpe-

tual *Apprenticeship* to Tradition, practice is this---They dry their *Herbs* in the Shade, and afterwards expose them to the *sulpherous stinking humid Air* of their Houses: But I believe, should the learnedst *Doctor* or *Pot-carrier* of them all tell a Country-man that the best way to preserve the strength and natural Virtues of his *Hay*, were to dry it in the Shade or House, he could not but Laugh at their simplicity; for he knows that *Hay* so dryed & made would starve his Cattel, and that that proves the best *Hay* which is made when the Sun shines clear, and in a fresh gale of Wind: For 'tis the pure thin *Spirituous Vapours* of the Air that penetrate all Bodies, and keep the *Spirits* of each thing living in all Preparations.

A man would think it almost impossible, for those that make it their whole business to prepare Medicines, to be so *sottishly Ignorant* of the Nature of things, and the Knowledge of themselves: What a clutter do they keep with their vast Volumns of *Pharmacy* and musty old Rules? and yet when all is done, one may modestly avow, that an ordinary *Husband-man* has abundantly more understanding in the proper and natural way of preparing the Food for his Cattel, than these worshipful *Rabbies* have either in the preparations of their own or Patients Food or Physick; and the common People seeing what these men of reputed Learning do, follow them like *Apes*, never questioning whether it be good or bad, so verifying the Proverb, where *The Blind leads the Blind*, &c. Tell

Tell me, I pray, what Virtue or true Life hath *Carduus*, *Wormwood*, *Centaury*, *Winter-Cherries*, and many other sorts of Physical Herbs, when dryed in the *Saturnine* Shades, and then exposed to the dull thick Airs of Shops, Cellars, Garrets, and Herb-womens Stalls, and other close sulpherous places, more fit for the generation of *Vermin* and *Insects* than any thing else? 'Tis confessed, a man may use some of the before-mentioned *Martial Herbs* as courtly as he will, nevertheless they will retain the strong fulsom bitter Taste and Qualities of *Mars* and *Saturn*, because it is the Original and very Center of their Life, and therefore cannot be destroyed, except such *Herbs* be annihilated, but the pure *Essential Virtues* and *Balsamick Body* are wholly destroyed: Therefore Medicines made of any *Herbs* prepared as most *Physitians* and *Apothecaries* do, are loathsom to Nature and the Stomach, and they have no power to assist Nature, or Cure those Diseases which the wise Antients have appropriated them unto. Now if *Physitians* and *Apothecaries* do not understand these things that are so plain and evident to every *Shepherd* and *Husband-man*, they may well be suspected in their Compositions, for if the first Preparation be wrong, and the true and living Virtues destroyed, let the wisest of them all use what Art they will, they can never obtain the lost Vertue, nor make a good Medicine thereof; indeed such Herbs and things may serve their turn to make up their *confused Compositions*, which

which do consist of as many Ingredients as there are Weeks in the Year, most of which are of as disagreeing Natures as Light to Darkness, or Summer to Winter; for this cause most of their Medicines prove ineffectual, for the *physical Vertues* of most of the *Simples* are destroyed for want of Care and Understanding, either whilst they remain intire, or else by such an undue Composition, where things of quite different Natures confound each other: For if two things of contrary Natures be added together, they make a degree of variation, and produce a Juice or Virtue of a third Nature; but then if you add a third Ingredient, whose predominant Quality is contrary both to the first and second, then such a Composition or Medicine does make three degrees of variation, and produceth a Juice or Vertue of a contrary Nature and Operation to both the first and second Ingredients, (which I have particularly demonstrated from the Arts of *Dying* and *Painting*, in the Chapter *Of mixtures of Food*) so that when ten or twenty several things are added together, they make such a Confusion, and as it were strife in Nature, that such *Physick* or *Food* has not the true Nature nor Operation of any one of them, and being unnatural, the Stomach and whole Nature of man doth loath them; for in such Mixtures things not *Homogenial*, or agreeable to each other, being jumbled together, there thence ariseth an inward and secret strife for Mastery, and so that Quality becomes

comes ſtrong, which before their incorporating was weak, and ſo *& contra*, making that Property appear which lay hid, and hides that which before was moſt manifeſt, ſo great is the power of the Simpathy and Antipathy of things.

For this cauſe the *Antients* did forbid thoſe Varieties of Mixtures both in *Food* and *Phyſick*; for they ſaw from an inward Eye of underſtanding the great danger of *compounded Diſhes* or *Medicines*, and that the common uſe of them did generate compounded Diſeaſes, which no Medicine hath power, nor any *Phyſitian* skill to Cure. Therefore the generality of men in former Ages, and alſo thoſe in this, who live on *ſimple Meats* and *Drinks*, and *obſerve the Rules of Sobriety*, are free from thoſe torturing Diſeaſes that the Superfluous and Intemperate are ſubject unto; ſuch as uſe due Labour and Exerciſes, and live on *Bread*, *Butter*, and ordinary *Cheeſe*, *Milk-Pottage*, *Gruels*, and the like, and drink *ſmall Beer*, and *obſerve the Rules of Chaſtity*, and lie on hard Beds; few of this ſort of People are troubled with the *Gout*, *Dropſie*, *Stone*, *Palſie*, *Conſumption*, *windy Diſeaſes*, or the like; Nothing being a greater Evil to Nature than thoſe improper and unnatural Mixtures both of *Food* and *Phyſick*, the firſt being the very Radix of Diſeaſes, and the ſecond does increaſe and prolong them. *Phyſitians* may pretend and boaſt as much as they will of the Excellency of their *Diſpenſatory-Ware*, 'tis certain that ſuch Diſeaſes as are generated by degrees

degrees, by the frequent use and eating of compounded Foods, (which generally consist of disagreeing Ingredients as aforesaid, and made meerly to prolong the pleasure of the Throat) are not to be routed by all their Regiments of *Compounded*, *Recompounded*, *Decompounded* and *Surrecompounded* Medicines, as daily Experience shews.

Therefore let no man have Faith, or repose Confidence in such adulterated confused *Nausseities*, but fear the Lord, and learn to know the power of *Temperance* before it be too late; for when once Diseases have invaded the Body and wasted the Spirits, then 'tis a difficult matter to root out such Disorders either by *Temperance* or *Medicine*, but still the first has the greater power to give Relief, there being far greater danger in rich compounded Foods and Cordial Drinks, and compounded Potions of Physick than most imagin, or can be sensible of, except they separate and enter into Self-denial, and observe both Quality and Quantity of Meats and Drinks, and then their Eyes will be opened, and see the Errors of those things which formerly they practised.

It is not for nothing that mankind is so miserably afflicted with such a number of *torturing Diseases*, nor is it through any *natural Defect*, as some vainly suppose; for mankind in his *Radix* is the most compleat, soundest and healthiest of all Creatures, endued with the greatest and strongest

ſtrongeſt natural Spirits, and had he not depraved himſelf by Diſorders and Superfluities, would have exceeded all other *Animals*, as to health. Do we ever read of any of the *Prophets* or *Patriarchs* in the firſt Ages of the World, that they were ſick? No, there is not a word of their Sickneſs, but that they lived to great Ages in perfect Health (for ought we find) and ſoundneſs of Mind and Body: There was then no need of Univerſities, where men muſt ſpend ten or twenty Years meerly to read *Receits* over, and to learn to write a *Bill of Confuſion* to the Apothecaries, or to put their own Eyes out, that ſo they might ſee with other mens, nor to learn *Canting Words*, to deceive the Ignorant: Their whole drift and deſign from the beginning to the end being to get *Money*, to live in Wantonneſs, Gluttony and Superfluity. There was no occaſion amongſt the *Antients* for this ſort of People, for every one was his own Phyſitian; for ſo long as men ſtudied the Knowledge of God and Nature in themſelves, there was no place for this external *Babylonical Building*, or for the authorizing of *Ignorant Pedantry* for the ſole Curing, or rather Killing of their Neighbours; Can any underſtand or read another mans Book, that cannot read one word in his own? A mans ſelf is a Book, in which is comprehended all kind of Learning, both Humane and Divine, the *Radix* of all *Arts* and *Sciences*: For in this *little World*, (*Man*) was communicated unto the Wiſe *Antients*

the Virtues of all *Herbs*, *Seeds*, *Grains*, *Animals* and *Minerals*, for the ancient Physitians had not *Lybraries* of many *thousand Books*, nor did they spend their time in reading other mens Works, nor satisfied themselves with Traditions, but were contented with one Book, viz. the *Knowledge of God and Nature in themselves*, and this Book they read with their own *Eyes*, and not with the *Counterfeit Spectacles* of *Aristotle* or *Galen*. If men would but stand still from *Self-hood*, then would they see the Salvation of the Lord. The *Old Physitians* and *Naturalists* when they were not well, or any of their Neighbours were distemper'd, did not content themselves with musty uncertain Receipts; for they knew that the same *Herb* which has proved beneficial to the Cure of one mans Diseases, might not do any good, but rather harm to another, even though their Diseases seemed to proceed from a like Cause; and does not our daily Experience manifest the truth of this? Therefore they in all difficult points applyed themselves to the *Divine Oracle* and *Holy Light* in themselves, which did teach them some *Herb*, *Seed*, *Grain*, or the like, and also the manner how to use it, which did perform wonderful Cures, because there was an inward Virtue, and the power of the Spirit went with them; they did not keep any certain Method with all Patients alike, as *our Quacks* do now-a-dayes; for the same Herb, or other thing that cured a *Consumption* in one, they did not administer

administer to another in the like Disease, except they were pointed unto it by their good *Genius*. Herein consists the right Cure both of the Soul and Body, when man does apply himself to the right object, with *Faith in the Lord*, then will the Lord teach him in all particulars; for the Spirit of the divine Power can make every little and small thing work wonderful Effects.

'Tis true, the Antients did set down in writing many of those *Herbs*, and other things, which their *Genius* did teach them for the Cure of various Diseases; but they did as little think, that after Generations would make a great Trade of getting Money by their *Receipts*, as the Prophets and holy illuminated men of God did, *That the Men of the World would do the like by their Writings*, and yet alas! what an *Huckstering* there is kept now-a-dayes with them both? The worthy Sayings and Writings of the *Antients* cannot be understood or applyed, but *only by the same Spirit that gave them forth*, either in things Divine or Natural: But these things are not considered either by those that are called *Divines* and *Physitians*, or by the People: But so soon as any one finds himself disordered by Sickness, they presently run to the Doctor, and the Doctor to his Books, and out of some one of them *Scrawls* a Receipt, and if that won't do, the poor Creature may dye for him; for neither the one nor the other so much as think to inquire of the true *Physician*, viz. the *never-failing Oracle* in themselves

selves, which if hearkened unto in Humility, would teach them what to do in all particulars, as it did the *Antients*; For those Herbs, and great Cures wrought by them, were not set down and recorded that after Generations should *imitate them like Apes*, without the true understanding of the Spirit, but that men might see the wonderful Power and Efficacy of the Spirit of the Lord, when men do apply themselves unto its government. If men would but stand still, and not so eagerly pursue Tradition and the Inventions of men and *Self-hood*, then the *good Genius* would be ready and prompt to shew and instruct them in any things belonging to their Preservation: For in the way of God and Nature every little thing is made strong and powerful; but when men have not the knowledge of God and Nature in themselves, then all goes astray, and the true Efficacy or Virtue is not known, nor have the Applications of the best things any good effect.

By what hath been said, appears the Reason why those *Physical Herbs* and *Seeds*, which the Antients have appropriated for the cure of such & such *diseases*, do not cure those *distempers*, no have any such Effects; for if every *Herb* could accomplish such Cures as are recorded thereby to have been done, certainly there would none be sick, but *All* would be made whole; but Experience shews the contrary; nay, are there not many living Testimonies at this day, who waiting in

Humility

Humility at the *Internal Altar*, have been directed *such an Herb*, or other thing, and the manner of using it, which being followed, the Cure has been effected in a wonderful manner? And yet the very same Persons at other times in the like Distresses and Disorders, have not minded their good *Genius*, but looked abroad amongst the *Swine* for Cure, where there is neither *Life*, *Knowledge*, *Power* nor *Virtue*, but only an *Ignorant busie Imitating Ape* cloathed with a *Velvet Coat*, and as their Course has been, the success proved answerable; he has perhaps purged their *Purse* to a *Vacuum*, stuffed their Bodies with *Slops*, filled their Chamber with *Gally-Pots* and *Glasses*, *weakened Nature*, and *strengthened the Disease*, so that it carries away *Life Captive* at the Wheels of its triumphant Charriot, and all that *Mr. Dunce-Doctor* has to say for himself, is, That he proceeded *secundum Artem*, and destroyed you after the exactest method in the World.

All Practice of *Physick* that is from *Receipts* and *Tradition*, is uncertain and abominable to Nature, more especially where there is a multitude of Ingredients mixed together, for the most part of various Natures and contrary Qualities, as though they would force Nature into obedience by the several sorts of Engines and Enemies of divers kinds, which they bring against her: Whereas in truth, when there are *twenty*, *thirty*, *forty*, *fifty*, *sixty* or an *hundred* several things compounded together, and of as many distinct Natures,

Natures no man on Earth can know the *Genuine* Operation of ſuch a *Medicine*. Does not Experience ſhew, that in *Food*, if you compound ten or twenty ſorts of things, the beſt and ſtrongeſt Stomachs will loath ſuch Food after one Meal or two? Who is there (let his Conſtitution be what it will) that would be ſatisfied, if he were confined to live on your richeſt ſort of *Cake-Bread*, that has ten or twelve Ingredients in it? Are not the pure natural Operations of each thing deſtroyed and adultered, where various things are thus mixed together of different Natures? And does not the Pallate and Stomach grow weary and ſick, if confined to ſuch Foods? The very ſame is to be underſtood in *Phyſical Preparations*, there being not much difference between the *Apothecaries* and our more curious *Cooks Compoſitions*, both being alike prepoſterous and inimical to Nature.

To demonſtrate this, I ſhall here incert a learned Doctor's Preſcription. A Gentlewoman had a Son, whom being not well, ſhe ſuppoſed was in a *Conſumption*; ſhe applies her ſelf to a famous Doctor for *Learning* and *Skill*, who informs her, *her Son was in a waſting Condition*; and you muſt needs believe it, for *he ſaw it in the Boys Piſs*; Then ſhe deſired him to give her directions how ſhe might prevent that conſuming Diſtemper? *Mr. Doctor* having *once* more *peep'd in the Urinal, thrice ſhook his Noddle*, and *twice ſtroked the place where he ſhould have had a Beard*,

Beard, perceiving the Angels to appear, was presently enlightned by the false Prophet, *Tradition*, to give the Gentlewoman this following Bill to the *Apothecary*, which does consist of no less than three and thirty Ingredients. But by that time the *Apothecary* had muster'd up his several Slops and compleated the Composition of *Omniumgatherum*, the *Small Pox* began to appear, and put a period to *Goodman Doctor's* future proceedings, who else, to prevent the *boys Consumption*, would have lorded his Guts with Materials enough to half set up an *Apothecary*.

The Receipt.

℞. *Ol. Amygd. dulc. rec. Syr. Capiat Veneris ana* ℥iſs. *Sacchar. Cant.* ℥iſs. *miſ. exactiſſim. Capiat cochleare unum ter quaterve in die ſuperbibendo* ℥iv. *Apozem. ſequent. calid.*

Re. Decoct. pector depurat. ℔jſs. *Tinct. Crocj. Syr. capil. Veneris ana* ℥iſs. *miſ. fiat Apozema.*

R. Conſ. Roſ. rub. antiq. per ſetacerum traject. ℥ii. *Pulv. Haly*

In Engliſh.

Take Oyl of ſweet Almonds new drawn, Syrup of Maidenhair, of each one Ounce and half, white Sugar-candy powder one Dram and half, mix them, and take one ſpooonful three or four times a day, drinking after each doſs a quarter of a pint of the following *Apozem* warm.

Take of the *Pectoral Decoction* depurated a pint and half, *Tincture of Saffron* and *Syrup of Maidenhair*, of each one Ounce and half, mix them for an *Apozem*.

Take Conſerve of old red Roſes pulped, two Ounces, *Pulvis Haily* a Dram and half, liquid

Haly 3iſs *Laud. liquid.* 3i. *Syr. Balſamic. q. ſ. m. f. Electurium de N. m. ſingulis noctibus. quo Capiat Quantitatem.*

liquid *Laudanum* one Dram; Syrup of Balſom a ſufficient quantity to make it into an Electuary. To be taken the quantity of a Nutmeg every night at bed time.

This is the *Bill*, whoſe Ingredients (if you trace them to their originals) are *thirty three*, and their various Natures as many, diſagreeing one with the other, and conſequently make a Medicine of a loathing Quality, and far ſicker in Nature than the diſtempered Patient.

The very ſame is to be underſtood of moſt or all the things they adminiſter under the name of *Cordials* to ſick languiſhing and dying People, as being Mixtures of could ſtilled Waters of ſeveral ſorts, with certain *Syrups*, *Epidemick Water*, and other like Slops, which are all great *Nauſeates* to Nature, even in the Healthieſt ſtate; and if ſo, what a miſerable Condition then muſt the ſick be in? The truth is, men in the time of health, ſtrength, and vigour do make the beſt of *Cordials* too common to them, viz. *Wine*, which many drink to the deſtruction of their Health, and then when they are ſick they muſt have a change, though it be for the worſe; and ſo they take up with theſe *loathſom Compoſitions* of the *Apothecaries*, which are ſo far from being really *Cordial*, that they are oppreſſive to Nature.

'Tis

'Tis a thing of evil consequence to be ignorant of the most excellent and sublime Vertues of the Herbs which our own Country does produce, both for all Physical uses, and also for Food, there being no way so safe for Nature, as to apply and use simple Herbs in the Cure of Diseases; for as simple Food is always the most harmless, as administring a proper and equal Nourishment to the Body and Spirits; the very same is to be understood in all *Physical Operations*; for the Nature of each thing is adulterated, and its physical virtue destroy'd by the contrary Qualities of other intermixt Ingredients.

It is further to be noted, that most sorts of Herbs, when cut in their proper Seasons, and under good Influences, and afterwards dryed according to the Rules before-mentioned, are far better than when green, for the making of *Posset-drinks* and *Decoctions*, and also for *Cordials* by Infusion; for the Sun and Elements do exhale and destroy the gross earthy phlegmy substance, and preserve the pure spirituous parts and balsamick Virtues, and sets the Spirit free, that it becomes volatile; which pure Vertues in all or most green Herbs are captivated by the earthy body of Phlegm. Therefore when *dry Herbs*, (which are properly preserved) are committed to any proper Liquor, as *hot Water*, *Beer*, *Ale*, *Cyder*, *Wine*, *Spirit of Wine*, *&c.* any of those Liquors will greedily receive the good Virtues and spirituous parts better than they can from

Herbs that are green. And when Herbs have lain together five or six Moneths, they are fitter for such uses than when first gathered; and being so preserved as before is directed, will keep good for several years.

This preparation of the Sun and Elements is much to be esteemed, and no preparation performed by common Fire is to be compared therewith; for by this *Chymical Art of Nature*, the more sublime Virtues and vegitative Qualities are preserv'd, and the gross earthy Substance destroy'd; but in all our *Chymical* Preparations and Separations, there is a contrary operation; for when the *Chymist* takes Herbs and commits them to his fire, he cannot preserve neither the *pure volatile Spirit* nor *Balsamick body* or *vegitative Virtue*, but only the fierce fiery harsh astringent *bitter Spirits*, which Properties are the original of every Life, and cannot be destroyed in any preparation, though never so unnatural, except the things could be annihilated; for this cause all such sulpherous fiery Liquors will not work and ferment, as all other sorts of Liquors will, even *Water* it self, when any *Balsamick* Body is joyned with it, as *Sugar*, or the like; but those other *Chymical Liquors* are at the end of Nature, and therefore they will not admit of another Motion.

Hence it follows, that all sorts of Spirits, as of *Harvey-grass*, of *salt*, and many others of like Nature that are prepared by Fire, (whereby the Radical

Radical Moisture or sweet Balsamick Quality, the Volatile Spirit and Vegitative Virtue or middle Quality are all destroyed) have no such Physical Virtues as their Authors appropriate unto them. And we do affirm, that such as have the Disease called the *Scurvey* in their Blood, shall be as soon and as well cured, by taking every Morning so many drops of strong Spirit of Wine, as they shall by taking this sort of *Spirit of Scurvey-grass*, and so of the *Spirit of Salt*, and others: For the harsh sulpherous Fires in *Stills*, where the friendly Element of *Air* is hindred from having its Influence, does totally destroy the *pure Virtues* and *opening cleansing Qualities*, and there does run off only a *fierce, keen, harsh, fiery, astringent, bitter, furious Spirit*, which is very pernicious to Nature, and to all the friendly Virtues in the *Body*, nor was it ever known that any such Spirits have given help or cured any of those Diseases which the *Lying Authors* do so much boast of. You may try whether this be true, if you take any opening, cleansing or purging *Herbs*, *Seeds*, or the like, and put them into any kind of *Liquor*, viz. *Water*, *Beer*, *Ale*, *Wine* or *Brandy* (the last of which those great *Physicians* and *Masters of Art* do use to draw their *Spirit of Scurvey-grass* in) when you have put your Ingredients into your Liquor, let them lie in it two or three dayes, more or less as you please, then put the *Herbs* and *Seeds*, with the Liquor into your *Still* or *Limbeck*, and

draw it off, and you shall only have an harsh, strong, fiery, tart Spirit, void of all the Purging, Opening and Cleansing Qualities, such *Herbs* or *Seeds* were naturally endued withal.

The very same, or other as great Evils are in many other of the *Physicians* and *Apothecaries* preparations, which ought to be considered, and their *blind Traditionary senseless Wayes* and *Methods* to be abandoned, as destructive to the Health and Well-being of Nature.

It is further to be noted, that none ought to apply themselves to the *practice of Physick*, but such only as the Lord hath in their Radixes endued with *proper Gifts* and *natural Parts*; For 'tis not sufficient for them to read other mens Works, and vapour with their *Receipts* like the *proud Jack-daw* in the Fable with the *fine Feathers* stolen from other *Birds*, but they ought to know the true Principles, Nature and Operation of every *Herb*, *Plant*, *Animal* or *Mineral*, that they make use of, and for what it is good, and the contrary in themselves, and also what Simples are proper to be *Compounded*, and what not; For he that has no true knowledge in himself of the Nature of things, but follows *Tradition blind-fold*, and trusts to other Peoples *Say-So's*, must needs make strange work, and instead of *Curing*, often-times *Kill*; and when he does Cure 'tis by meer chance; Whereas *Physicians* ought not to administer any Medicine without true knowledge both of his Patients disease, and what

he

he gives to remove it; all things, especially where mens Lives are concerned, ought to be done with sight and judgment, and *not without Faith and Prayer to God*, the Creator of all things, who is the inward Virtue, Power and Life of every thing: For *Faith* and *Prayer* do Wonders, opening the inward Virtue and Centre of every mean and simple Medicine or thing, even *Clay* and *Spittle* with it shall *Cure the Blind*; this all *Physicians* ought to be inwardly sensible of, and not put so much trust in their Authors; for many of them have been very vain and extravagant in their Writings, telling us that such and such *Herbs* and other things, were endued with such wonderful Virtues, and would cure such Diseases, when in truth there were no such things; and also invented many *improper Compositions*, even any thing they fancied, and most of their sayings are meer Stories, and as contrary to truth as Light to Darkness. Now on such a tottering Foundation, what Structure of safety can be expected to be built? Our modern *Physicians* are much like our *Lawyers*, if a man is like to lose part of his Estate, and will vindicate his cause by Law, 'tis twenty to one but he spends the other part to secure that, and after abundance of charge and trouble loseth the whole: Just so if a man through *Disorder* and *Intemperance* hath in part destroyed his Health, he may be sure to destroy the other part also, if he keep close and follow the *Physicians* Prescriptions, and take

take good ſtore of their adulterated Medicines.

We muſt alſo note, that every Patient ought to turn the Eyes of his mind inward, and wait at the Altar of the Lord for an anſwer, and not to do or take any Medicine without ſome Aſſurance or Faith in the Lord of his Bleſſing, nor ought any to think himſelf too mean or ſimple, becauſe he is unlearned; for do but read the Scriptures, and you may be ſatisfied, that the Lord in all Ages has plentifully given his *Gifts and Graces both Divine and Natural to the Simple and Unlearned*: And as to the Learning of this World, did not our Lord Chriſt himſelf give his Father the Author of all Beeings, thanks, *That he had hid the Myſteries of Salvation* (both of Soul and Body) *from the Wiſe and Letter-learned of this World, and revealed them unto Babes*; poor, mean and unlearned People; *Peter* the *Fiſher-man*, *Paul* the *Tent-maker*, &c. For indeed the Rich and Learned have ſhut and double-barr'd the Windows of their Souls againſt the ſimple Light of Truth; they have cloathed themſelves with Vanity and Self-hood, being contented with *Tradition* and a *Worldly puffing-up Knowledge*, which ſerves them to ſwagger with, but not to do any good with, either to themſelves or others, ſo that there is no room for the operation of the friendly Love and Light of *God*, they are ſo full of ſwelling proud Spirits, and noiſe and boaſting; hence it comes to paſs that theſe Admirers of

Tradition

Tradition and *Pocket-Learning*, and the ways of the Multitude are alwayes apt to despise the Simplicity of the divine Power and voice of Wisdom, not only in themselves, but all others; and therefore the Lord chuseth to unfold his *holy* and *natural Mysteries* unto the *Poor* and *Needy*, and such who are not wise in their own Eyes, and whose Eye-lids are not lifted up: For nothing obstructs the Work of the Lord, and the Revelations of his holy Spirit in men, more than *inward Riches*, *Self-conceitedness*, and the *Babylonical Learning* of the *Schools of this World*, which like a too Luxuriant and not well Cultivated Soil, produce such abundance of *rank Weeds*, as overtop and choak the good Seed that it cannot attain to any Maturity in the Government of a mans Life; the same is to be understood of all outward *Fullness* and *Intemperances*: Therefore let none think themselves unworthy because they have not the *Learning of Babel*, or because they are *simple*, for such as are unlearned and empty, if they come to the Lord in *Humility* and *Faith*, he will *abundantly teach them, and plentifully fill them with all good things*.

The most natural and proper way of making of Cordials *with any kind of Herbs, Seeds, Flowers, Spices and Druggs, either simple or compound.*

Take any sort of *Herbs*, *Seeds*, *Flowers*, *Spices* or *Drugs*, either simple or compound (but the first is to be preferred before the latter) the *Drugs* and *Seeds* are to be bruised or cut, what quantity you think convenient, infuse them in *Ale*, *Beer*, *Syder*, *Wine* or *Spirit of Wine*; but remember that they do not continue above one hour in your *Liquor*; but if the Quantity of *Seeds*, *Herbs*, *Drugs* or *Flowers be great*, and but *little Liquor*, then half an hour will be a sufficient time for you to continue your Infusion; the same is to be understood if your *Herbs* or *Ingredients* be of a strong bitter Quality, as *Wormwood*, *Featherfew*, *Tansie*, and the like, your Vessel ought to be close stopt all the time of your Infusion, then strain out your Liquor, putting it into Bottles, and when 'tis settled, sweeten it to what degree you think fit, with *refined Sugar*, which is to be preferred before any kind of *Syrups*; for they are broken flat Bodies, like any sort of Food that is prepared twice, and therefore when mixed with any kind of Liquor or Drink, they give it a sickish fainty Taste, being dull, heavy and unpleasing to the Stomach. Which of you, that prefer the use of *Syrups* so much, if you were to have your drink sweetned when you are in health, would chuse

Syrups

Syrups to do it with? I believe scarce one man of an Hundred, but rather *White Sugar*; with which, when you have sweetned your Infusion or Liquor, prepared as aforesaid, you have a *Cordial* far more friendly to Nature, and more impregnated with the real and natural Vertues of the *Herbs, Seeds, Drugs, &c.* which you have made choice of to use, than any that is or can be drawn by *Distillation*, for the Reasons before-mentioned.

But if you let your Ingredients lie soaking two, three, four, five dayes, or a **Week**, more or less, as is usual for most People to do, then the *pure volatile balsamick Virtues* and *Tinctures* will become either suffocated or evaporated; for all sorts of *Menstrums* or *Liquors* do first extract or receive the pure subtle spirituous Qualities, especially of all such *Herbs, Seeds, Grains* or *Flowers* as have already passed through any kind of Digestion or Fermentation, as all *dry Herbs* have, that are prepared according to our Rules; and also all *green Herbs* that are Spicy and *Aromatick* do the same; therefore if continued too long in such Liquors, the pure Virtues and sweet Spirituous parts become suffocated by degrees, and then presently appears the *strong, gross, bitter, sower* and *astringent Qualities*, which poysonous Properties do prey upon and devour the sweet Body and pure Spirits; for which cause all such *Infusions* or *Cordials* have a strong fulsom smell and taste, and equally unpleasant to the Nose, the

Pallate and the Stomach. Many Examples I could instance to demonstrate this, but I shall only name one, which is very plain, familiar and material, viz. in *Brewing Ale* and *Beer*; First, you make your Liquor boyling hot, then put the Mault to it, and stir it, letting it stand together one hour or there-abouts, and then you let that Liquor run off, and so have a brave friendly sweet Wort. But should you have done as most *Physitians*, *Apothecaries* and others do, *viz.* have let your Mault and Liquor stood infusing five or six hours, a day, a week, or the like, I appeal to your selves, if your Wort would not have turned *sower*, *sharp*, *keen*, and of no use or virtue, except for *Stilling*; whereby 'tis evident that all Infusions that are continued beyond their proper time, do lose all their good Vertues, more especially if they be such things as have already passed through any kind of Fermentation or Digestion, the gross Bodies of all such things being in a degree opened, whereby the Balsamick Virtues become, as it were, volatile, which before lay hid or captivated in the body of Phlegm, as is most manifest in all *Grass* or *Herbage*, Take an handful of Grass and smell to it, does it not send forth a gross fulsom earthy smell and scent; but if you expose the same Grass two or three days to the Sun and open Air, which will exhale and destroy the fulsom phlegmy parts and more earthy substance, opening the Body, and then the spirituous parts become so volatile that

it

it will perfume the whole Field. And if this Preparation be not discontinued, the same Sun and Elements will exhale and destroy the good Vertues also; and for this cause, I told you, that *dryed Herbs, Seeds* and *Grains* are to be preferred before *Green*, except some *Spicy Herbs*, whose pure Vertues stand a degree more external than others, and such are best to be used *Green*: But others, when infused *green*, impart their gross phlegmy Substance to the Liquor

Dryed Herbs, Seeds, Grains, and the like, when committed to any proper Liquor, do more freely give forth their good Virtues, than the *Green*; for the spirituous Qualities and sweet Body is more ready to infuse it self than other the *astringent, bitter* or *sower Qualities*; but they follow close at the heels of the good Vertues, and if the Infusion or Preparation be not rightly timed, then these fierce original strong Qualities will suffocate the subtle Spirits, and in a moment the sweet Body turns sower, eager and astringent, and the use of all such things proves very destructive to the Health of the Body, and are very unpleasant to the Pallate and Stomach. For as there is a most pleasant sweet friendly Power and Virtue in all *Herbs, Seeds* and *Grains*; so on the contrary, there is a strong gross poysonous fulsom Quality, there being nothing so good, but it hath an evil in it, nor any thing so evil, but there is an essential good in it; therefore there

is required Wisdom and Understanding in all Preparations, whether for *Food* or *Physick*.

The Proper Natural way of making Physical Decoctions, Posset-drinks, &c. *with Herbs and Seeds, so as they may not lose their Virtues.*

The most essential way to make *Decoctions* of either Herbs or Seeds, is after this manner; First, Take what Quantity of good *River-water* you shall think fit, making it boyling hot, or you may boyl it a little (but the former is best, *viz.* to make it as hot as *good House-wives* and *Brewers* make their Liquor, into which they put their *Mault*; for the much boyling of *Water* does not only evaporate the spirituous Qualities thereof, but it fixeth it so, that it hath not that power to draw or extract the Vertue and good Properties of such Ingredients as shall be added; for which cause few *Brewers* will suffer their Liquor to boyl, or their *Mault* to be put in too hot) when your Water is thus hot, then take it off the fire, and put what *Herbs*, *Seeds*, or other Ingredients you please, and let them lie in it about an hour, and then strain your Liquor from the Herbs, *&c.* and let it stand until it be throughly cold, th n add to it either *Ale*, *Beer*, *White*- or *Rhenish-Wine*, or any other Wine you shall think most convenient for your particular use, so as to make it either strong or weak, as you please, and then sweeten it with good *Sugar*; but if you would sweeten it with

with *Spanish Fruits*, then you are to add the Fruit bruised at the same time as you put the Herbs into the Liquor, and let them infuse together, and it will do very well; and when it is strained and cold, add your *Wine*, as aforesaid, and put it into Bottles for your use, and it will keep 2, 3, 4, 5, 6, 7 or 8 weeks, or more, as you make it in strength, and drink very pleasant and delightful, being endued with all the good Vertues of the Ingredients.

Physical Decoctions made after this manner will be as welcome to the Pallates and Stomachs of the sick, as good *Wine*, *Beer* or *Ale*; for there will be no sick fainty gross strong taste nor smell in them, as there always is in those made after the common way; for all sorts of *Beer*, *Ale* and *Wines* have already passed through Fermentation and Digestions, which have opened the gross Body of Phlegm, whereby the *spirituous parts* are set at liberty, or become Volatile and External, so that such Liquors or fermented Drinks will not admit of any other or further Preparation, especially by Fire, for so soon as they approach it, the said *volatile spirits* become either evaporated or suffocated, and then presently the sweet *Balsamick Body* dieth, and turneth of an evil, sower, heavy Taste and Smell, and of a dead heavy Nature and Operation, having in it neither true Virtue nor Power; therefore the *Learned* have no reason to oppose me in this particular, for let us both appeal to Experience; *Take you the best*

Beer,

Beer, Ale or Wine, and warm or boil it, and let it ſtand till 'tis cold, and then tell me what 'tis good for? Verily for as much as Salt is, when it hath loſt its ſavour. Nay, will not the very ſtanding of ſuch fermented Liquors open to the Air, cauſe the *ſpirituous parts* to evaporate, and the ſweet Body to dye, and become ſower and eager?

It is therefore *no Paradox*, but a *Natural Truth*, that the boyling of *Herbs*, *Seeds*, &c. in *Beer*, *Ale* or *Wine*, does totally deſtroy both their Natural and Phyſical Virtues, and ſuch Decoctions are a meer loathing to Nature, *a Death inſtead of Life.*

In making of *Poſſet-Drinks*, you are to obſerve, when your *Milk boyls* to turn it with *Ale*, *Beer* or *Wine*, then ſtrain it, and ſet it again upon the Fire, and make it boyling hot, but let it not boyl, then take it off, and add what Herbs, Seeds or Flowers you pleaſe (but if Seeds, they muſt be bruiſed) and let them infuſe half a quarter of an Hour, or thereabouts, and then ſtrain it, and your Poſſet-Drink will taſte and ſmell of and retain the pure eſſential Virtues and lively Tinctures which the Herbs, Seeds, or other Ingredients were endued with, and be an hundred times more pleaſant to the Pallate and agreeable to the Stomach, and alſo much more beneficial againſt the Diſeaſe ſuch Ingredients are appropriated unto, than thoſe commonly made, wherein the Ingredients are boyled. Try and then judge.

It

It is to be noted, that all sorts of *Cordials*, that are compounded with various sorts of *distilled Waters* and *Syrups*, or with strong Waters, as that they call *Epidemick Water*, are an abomination to Nature, even in perfect health, when the Pallate and Stomach are strong, sharp and powerful; and what are they then to weak sick People and languishing Natures? For *first*, the *natural physical Virtues* are destroyed by ill management and unnatural Preparation of each Ingredient before they are mixt: And *secondly*, the jumbling together such *various* things, most of which are of contrary and disagreeing Natures, is sufficient to destroy the good Virtues of the best of things; and therefore 'tis certain such *Medicines* and *Cordials* have not power to help or cure the least of Distempers, not but many Thousands after taking great quantities of their Slops may recover, and then many People slander the *Doctor* with a *Cure*, and ascribe to his *Medicines* mighty Virtues, whereof indeed neither the one nor the other was ever guilty: They have just cause rather to *acknowledge the divine hand of God, and his Hand-maid Nature*, and thereunto attribute the Recovery of their Health, and not to those sick fainty *Medicaments*, which generally do abundance more hurt than good.

Likewise their *Epidemick Water* is in its own Nature of a fierce hot Quality and Operation; and though it be made of the best of Wine, viz. *Sack*, yet the *Limbeck* does totally destroy its pure

volatile

valatile ſpirits and *balſamick vertues*, and alſo the opening cleanſing Quality of all the *Herbs* or *Drugs* that are diſtilled with ſuch Liquors or *Wine*, ſo that there does remain or run off only a ſtrong ſulpherous *brandiſh Spirit*, that has no other operation than common *Brandy* or *Spirit of Wine*: 'Tis true, they do allay this hot fiery Nature and Quality, by adding to it *Sugar* or the like, which renders it more tolerable to the Pallate and Stomach, but the operation is the very ſame as *Brandy ſweetned*, or any other Spirits. If a ſtrong healthy Perſon ſhould be confined to the *Cordials*, *Juleps*, *daubing Electuaries*, and great number of *ſick Potions*, *boiled Drinks* and *variety* of *ſweet Slops* (and nothing more hurts and obſtructs the Stomach than ſweet things) to the *cloſe Rooms*, *luſty Fires*, *drawn Curtains*, and other torturing Circumſtances, wherewith *Doctors* and *Nurſes* torment thoſe whoſe Nature is already wounded and languiſhing, it would no doubt in a very ſhort time deſtroy the Health of the ſtrongeſt of men.

Therefore I would have every Intelligable Perſon conſider the ſame, and the Reaſons of things, and not be led away by *Ignorant Sots*, who are meer *Pretenders*, and not *Phyſitians*; for *Phyſitians* ought, *1ſt*, to be born with a natural *Genius*, and ſuitable Gifts, rendring them capable of underſtanding natural things: *2dly*, They ought to apply themſelves to the *Knowledge of God*, *Nature* and *Themſelves*: *3dly*, They ought to apply themſelves

themselves to the *Oracle of God in themselves* to be taught by the *Voice of Wisdom, which cryes in the Gates of every mans City*: For he that has not Eyes of his own, and Understanding of his own, though he be the greatest of *Scholars* in *outward Learning*, can never distinguish between Good and Evil, but is always uncertain, and all his Administrations as vain and presumptious, as a blind mans Judgment is of *Colours*: 4*thly*, They ought to have the fear of the Lord (*which is the beginning of Wisdom alwayes*) before their Eyes, and not make *Money* and *sordid Interest* the chief end of their practice, as most do: For *Physitians* of all sorts of People should be the *most Knowing*, the *most Just*, the *most Charitable*, and the *most Temperate*. But whatever Titles men may have, or how many Books soever they may have tumbled over, if they abandon the study of *Virtue* and *Piety*, and aim at *mercinary Lucre* and *vain Glory*, instead of doing good to men, and bringing *Glory to God*; 'tis vain to expect any benefit from such Peoples hands; *They are all* (as the Scripture saith in another case) *Physitians of no value*; nay, they have not that natural Distinguishing and Sense as is common to many Beasts, for the man that is not directed by the Spirit of the Lord, is an hundred-fold more ignorant of the Operations of Nature than a Beast that lives under the Laws of Nature, and therefore we see many *dumb Creatures* have more sense to discern

what is for their Preservation than Men, and Men have learned the Virtues of many *Physical Herbs* from them; as the *Tortoise*, when hunted by the *Adder*, is said, *to fortifie himself by eating of Originum*, and the same is said of the *Stork* when she has eaten *Snakes*, she seeks for the same *Herb Origanum*, and finds a Remedy; it is also related, that *when the Wheezle goes to fight with any poysonous Creature, it first eats Rue*, whence men came to know that *Origanum* and *Rue* are good *Antidotes against Poyson*; so in some other *Animals* there is an in-bred skill and Medicinal Art, as when the *Toad* is wounded, 'tis said, *she will go to Sage* or *Rue*, and rub the Wound, and so escapes the danger; We are told that *Swallows* first taught us that *Celandine* is Medicinal for the *Eyes*, being the same wherewith they cure the Eyes of their young Ones; the *Pye* when sick, puts a *Bay-Leaf* into her Nest and recovers; so *Cranes*, *Daws*, *Patridges*, *Black-birds* and *Crows* purge their sick Stomachs with the same: It is reported, *If a Lyon be Sick, he is recovered by eating of an Ape*; The *Lapwing* being surfeited, cures her self with *Southernwood*; the wounded *Hart* runs to his restorative *Ditany*: *Swine*, when stung by *Snakes*, eat the Snakes and are well; and *Dogs* when wounded, cure themselves by continual licking of the Wound; also, they purge their nauseous Stomachs by eating of *Grass*, as *Cats* do theirs by eating the Herb *Nipp*. *Phlebotomy*, or *Letting of Blood*, Physitians, (as is written) learned

this

this practice first of a Beast called *Hyppopotamus*, living in the River *Nilus*, which being of a ravenous Nature, and therefore often over-charged with much eating, is wont to seek in the Banks for some sharp stub of a Reed, upon which pricking his Leg, he thereby easeth his full Body, stopping the bleeding afterward with Mud. So that some men who are curious in Observation, have learned many Medicinal Vertues of *Herbs* from Brutes, which they are led unto by a natural Inclination, which we call *Instinct*, having alwayes obeyed the Law of God in Nature, and lived under the simple Influence and Operations thereof, and do therefore retain those natural Faculties and Self-preservations which the Lord endued them with in the Creation: But Man that was made but a little lower than the Angels, and superior to all the Creatures of this sublunary World, having transgressed both the divine and natural Law of God, has thereby corrupted the Earth and all the Elements, and made all its Inhabitants to mourn and groan by reason of his *Violence* and *Oppression*, by which he has depraved himself both of the divine and natural Understanding, and has not the common Sense of distinguishing what is for their own preservation, so well as many *Brutes* have, which is much to be lamented that man should so prodigiously degrade, dishonour and incaptivate himself.

There is another thing worthy to be consider-

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ed by all men, but more especially by those that apply themselves to *Physick*, that the most celebrated Authors of that Art,& such as have written of the Nature, Virtues and Use of *Herbs*, *Drugs*, *Fruits*, *Seeds* and *Grains*, and whose Rules and Prescriptions our modern *Doctors* make the foundation of their Skill, and the limits of their Practice, were born, and bred, and lived in places far remote from us in other parts of the World, and in different Climates, whose Productions vary as much in *Magnitude*, *Forms* and *Qualities*, as one Colour does from another; and as the *Elevation of the Pole* being either more *Southern* or *Northern*, alters the *Language* or *Speech*, and the *Nature*, *Shape*, *Complexion*, *Inclinations* and *Dispositions* of the People; and the more remote each Country is, the greater is the *Variation* of their *Constitutions* and *Manners*; and as all their *Beasts*, *Birds* and *Fish* do differ in *Name*, *Nature*, *Shape* and *Form*, the very same is to be understood of their *Herbs*, *Drugs*, *Flowers*, *Seeds*, *Fruits* and *Grains*, they all differ both in their *Virtues* and *Vices* from ours; and though some of theirs may be, and are translated, and through a great deal of Care and Industry will grow, yet still they are not so Natural, nor are their Virtues so Genuine, as those that originally spring up from that proper matter or *Salnitral* Quality, which our own Mother Earth affords under our own Elevation, and that peculiar operation of the *Cœlestials*, under which we breathe;

neither

neither are such *Exotick Herbs* or *Plants* endued with so proper or genuine Medicinal Virtue as they have in their natural Climate.

Now let us consider where and when most of the *great Masters of Physick* (who are the *Beams* and *Eyes of our Doctors, and the Foundations of our Colledges*) lived. **Hippocrates** was a *Grecian*, of the Isle *Chios* in the *Mediterranian*, above two Thousand Years ago. **Galen**, born at *Pergamus* in *Asia* about the Year of our Lord 140. and being *Physitian* to an Emperor, rich and high in favour at Court, he *scrap'd together all the Books of Physick that he could hear of*, and took the Receipts and most material parts thereof, and set them forth as his own Works, concealing the original Authors, and destroying their Works, which was easie for him to do so long before Printing came up, when Copies were so very few and scarce; And by this Fraud and base ambitious Trick, he became celebrated as the *Only Father* of the *Art of Healing*; and to this day remains the *Idol of the Methodists* (as they call themselves) that is, the Sons of *Tradition* and *Implicit Faith*. These two Authors wrote in *Greek* not so much to puzzle their Readers, or keep up their Learning from People, as our Modern Men write all their *Bills* in *Latine*, (meerly that the Absurdity of their Prescriptions may not appear) but because *Greek* was their natural Mother Tongue. **Averroes** and **Avicenna** were *Arabians*, and lived about the Year of our Lord

Lord 1160. Dioscorides was of *Anoharba* a Town in *Cilitia*, and lived before Christ's Incarnation; So that he and the two first were *Heathens*, and other two were *Mahometans*, and great *Blasphemers of the sacred Writings of our blessed Saviour Christ*; These are the great Masters that *Christians* learn the sublime Art of healing from. Pray consider, is it likely the *holy God* would communicate the *Mysteries of Nature* to such Idolaters? Besides, does not common sense tell every man, that the *Herbs*, *Plants*, *Grains*, *Fruits*, &c. that grew in *Greece*, *Asia*, or *Arabia*, a thousand or two thousand Years ago, may be vastly different in their Natures, Properties and Effects, from those that grow with us at this day? Nay, 'tis impossible it should be otherwise, if we consider the *difference of Climates*, the *alterations of the Cœlestial Bodies*, the *various Mixtures*, *Transplantings*, *Improvings*, *&c.* of *Plants*, *Herbs* and *Flowers*, the different Modes of *Manuring* and *Cultivating Ground*, the *change of Peoples Constitutions*, the *contrariety of our Northern Bodies to those Constitutions of Asia* and *Greece*, &c. And yet whatever these old doting *Gentlemen* have been pleased to say of any *Herb*, *Plant* or *Grain*, as that it is *hot* and *dry*, *cold* and *moist*, in the *first*, *second* or *third Degree*, that it *opens*, *binds*, *purges*, *provokes Urine*, *cures such or such a Disease by an occult Quality*, (that is to say, they know not how, by a Trick

Trick it has got) or whatever else they please to stuff their Books withal, either out of *Ignorance*, *Mis-information* or *meer vain Glory* to amuse their Readers; all this, I say, must be *swallowed without Chewing*, and he that can remember their *Tattle*, counts himself *a most Learned Physitian*. Hippocrates was a Physitian in his own Country, and in a degree a knower of the Virtues and Vices of such *Herbs*, *Drugs*, *&c.* as his own Climate, and the Cœlestials in that Elevation brought forth, but he did not know any thing of our *Northern cold Countries*, nor of our *Beasts*, *Herbs*, *Fruits* and *Drugs*. The very same is to be understood of Galen (the extravagant Builder and luxurious Courtier) and of all these eminent Authors which our *formal Physitians* do so much dote on, they were great strangers to our Climate, and to all the Productions and Vegetations thereof.

Besides, the People in those times and those Countries, did not only differ from us as to their *Natures* and *Complexions*, but also in all or most of their *Customs of Living*, as in their *Meats*, *Drinks*, and the *Preparations* thereof: They did then, and most of them do to this day, drink *Water*, and many of them *go almost Naked*; the use of *soft Beds* and *warm close Houses* was hardly known to them, except to some few: Their *Princes and Great Men did live more Sober and Temperate than the meanest amongst us*: They were *contented with such simple Meats and Drinks as their*

own

own Climate did afford, which were as easily procured as Cooked (as it were) by *Natures own Hand*: They were not acquainted with that *variety of rich Compounded Foods and Cordial Drinks*, and consequently were not subject to so great a *Number of compounded or complicated Diseases as we are*. Therefore simple *Herbs*, *Seeds*, and the like, had greater power to cure such Diseases as were contracted from such Meats and Drinks: Nor did they accustom themselves to the eating of such great Quantities of various sorts of *Flesh*, both clean and unclean, without distinction, as we in the *Northern Countries* do, nor were their Minds and Spirits so *continually perplexed about Profits or Losses*, or how to procure those *Varieties* and *rich Dainties*, the enjoyment whereof is of more dangerous Consequence than the hazard and trouble of getting them. For these Reasons every simple *Herb* and *Medicines* made thereof, has much more power to cure and help such Diseases as the People of those Countries were subject unto: And if *Hippocrates*, *Galen*, or the wisest of them all did live in this day, wherein all kinds of *Excess* and *Riot* do reign, with the *innumerable Inventions* of *new Dishes* and *unnatural Compositions of Food and Drinks*, they would be forced to take new Measures, and alter their ancient Rules, which were good and proper in their time, and to their own Natives, but are adopted for us or our times; and therefore it is the greatest of Errors for us to appropriate such

Virtues

Virtues and *Cures* to those *Herbs* as the Antients did, who wrote of the Virtue and Use of such *Herbs as grew in their own Climate*, and appropriated them to the Diseases that were generated in the same place, and under the same *Elevation* and *Cœlestial Influences*.

And although some will object and say, *That many of the very same Herbs are transplanted into our Country*. Though the same should be true, yet all men know, and daily Experience teacheth, that in a few Years the *Climate*, *Earth*, and *Cœlestial Influences* will alter and change such *Herbs* or *Fruits* into the Nature of that Country where they grow; as the *Oranges* of *China*, which of late were planted in *Spain*, they have there in few Years lost that fineſs and delicacy of taste, and are become more tart and sharp like the *Original Oranges* of that Country; therefore they are forced to renew the Plants which are brought from their natural Soil once in a few Years, though the difference between *Spain* and those Climates they naturally grow in, is not so great by many Degrees as our more *Northern Countries* are to *Asia* and *Africk*. *Spain* and *Portugal* are comparatively but a little distant from us, and yet you see what a vast difference there is between our *Fruits* and *Herbs*, and theirs, being quite of another Nature and Operation. 'Tis true, they will grow here, but their Fruits will not come to any Maturity. Now if the *Variation* be so great in Countries so near us, it must

needs follow, that those Herbs, Seeds, Grains, and Drugs which grow in *Greece*, *Arabia*, *Egypt*, *Persia*, and the like remote places, must be still more different and contrary.

Most of those *Forreign Southern Climates* naturally produce rich sweet *Wines*, *Sugars*, and *delicate Fruits*, as *Pine-Apples*, *sweet Oranges* and *Lemmons*, *Plantans*, *Coco-Nuts*, *Sower-Sops*, &c. which are all contrary in Nature, Form and Qualities to our Fruits, and so are their *Herbs*, *Seeds*, *Roots*, &c. And 'tis absurd to think, that the *Arabians*, *Grecians*, *Egyptians*, &c. did ever make it their business to study the Virtues and Use of our *Herbs*, *Roots*, *Fruits*, *Seeds*, *Beasts* or *Grains*, whose Country and Productions they were altogether strangers unto, as well as to our *Constitutions*, *Complexions*, and the manner of our *Living*, *Meats*, *Drinks*, *Imployments*, *Intemperances*, and the like.

It is also to be noted, that the *Cœlestial Influences* and *Operations* of the *Stars* and *Elements*, are not the same in one Country as they are in another, but according to the Elevation of the Pole, & the Neighbourhood or remoteness of that most glorious Body the *Sun*; Hence it is that in the *Southern*, *Eastern* and *Western Regions* of this inhabitable Globe, there are great numbers of *Birds* and *Beasts* that are not known to us, and of *different Forms*, *Colours*, *Tones*, *Natures* and *Inclinations* from ours; the same is to be understood in all their *Fruits*, *Vegetatives* and *Minerals*.

The

The *Salnitral* and *Seminary* Virtues of the Earth varying also in the predominant Qualities from ours, there being a concurrence in all Countries and Climates between the Influences and Operations of the heavenly Bodies and the *earthy*, whence it come to pass that the People of the *South* are *black*, and the *Northren white*, their Country generates *Gold*, and ours *Lead*, *Tin* and *Iron*; the *East-Indies* yielding *precious Stones*, which is a degree higher than *Gold*, and the *West-Indies Silver*, which proceeds from the powerful Influences of the *Sun* and *Venus*, but especially of the *Sun*, its warming Beams continuing there all the Year without much variation, and therefore their Nights and Dayes are more equal, than in the *North*, where the cold harsh Properties of *Saturn* and *Mars* do bear sway: Therefore the Herbs, Drugs and Fruits that are brought forth in those remoter Regions are not *Homogenial* to our Bodies, as experience might teach us, by the great Numbers of new Diseases that have of late been contracted by the superfluous Mixtures of the *East* and *West-Indian Ingredients* with our common Food, as *Spices*, *Fruits*, *Sugars*, as also *Tobacco*, &c. which have strangely wasted the Healths of many: For the All-wise Creator of all Beeings, has endued both the heavenly and earthly Bodies with an inward Virtue, Power and Nature in every Climate and Country, so as all places do plentifully bring forth all manner of *Herbs*, *Fruits*, *Seeds*, *Drugs* and *Grains*

suitable and proper for the Sustenance of both Men and Beasts of that place, and also for *Medicine*, there being a Sympathetical agreement in the Radixes between the *Animals* of each Country and the *Vegetations* thereof, both being brought forth under the same Influences. Do not our own *Herbs*, *Fruits* and *Grains* growing in our own Country, maintain the numerous Troops of brave *Animals* amongst us, viz. *Cows*, *Sheep*, *Horses*, and many others in plentiful healthy state, without the help of *Forreign Vegetatives*? And are there not a great number of *Medicinables* likewise of our own growth, proper for the Cure of those Diseases that are generated in our Elevation? And had it not been the great Happiness of *England* if men had known no more of *Outlandish Wines*, *Spices*, *Sugars*, &c. either for *Food* or *Physick*, than our *Beasts* do, which would have rendred us more healthy, and sounder both in Body and Mind? for in the beginning the divine Word of the Lord that (as the Scriptures testifie) made all things, moved it self in all Places and Climates, and formed, framed and figured all Bodies according to the Degrees of the Innate instant Qualities of each place; and as the Property of the seven-fold Nature and Constellation did there predominate, and as the *Salnitral* Properties and Spirits were internally *strong* or *weak*, *good* or *evil*, such was the *Nature*, *Inclinations*, *Forms* & *Shapes* of the Creatures in each Climate; for every Creature was clothed with a

Body

Body according to the Natures and Degrees of the Spirit, which is the Life of all things, having an innate Power to attract proper matter for a Body of a proportionable Nature. And as the Internal Powers and Qualities are infinitely various, so are the External Forms, every thing both in the *Animal*, *Mineral* and *Vegetative Kingdoms*, varying in *Shape*, *Virtue* and *Vice*. And where the Property of the *Wrath* did predominate in the *Salnitral* Quality in any Country, there did arise, and were made fierce wrathful wild Beasts of Prey, as *Bears*, *Lyons*, *Tygers*, &c. On the contrary, where the *sweet Water* and *friendly Nature* had dominion, there were generated tame mild Creatures, as *Sheep*, *Cows*, &c. the same is to be understood in the *Vegetative* and *Mineral Kingdoms*, and the outward Body or *Signature* does in all particulars manifest and shew the inward Nature of each thing to the enlightned understanding, and *sagacious Naturalist*, whom God and Nature have made capable of such sublime Learning.

It is very *Improbable* (if I had said *Impossible*, I had not much over-shot the truth) that one Herb should have specifick virtue and power to cure so many various Diseases and Defects of Nature, as the Antients do appropriate, except such an *Herb*, *Fruit*, *Seed*, or the like, be endued with and have the *universal Tincture* compleat, which hath never been known; nor is it possible that any gross Herb should have that divine

Efficacy

Efficacy to cure so many different Distempers and in various Complexions, except there be a living Faith in the *Patients* and also in the *Physitian*, which then can make *Water Wine*, and *Clay* and *Spittle* an *Eye salve*, and as Christ saith, *remove Mountains*; as also witness the Woman that had the *bloody Issue*, she believed in her heart, *That if she could but touch the hem of Christs Garment, she should be whole*; which enabled her to press through the Throng and Multitude to touch his Garment; where 'tis to be noted, that this Woman did first press in her self by Faith through the Wrath of God and multitude of evil Properties and Inclinations, into the divine Power and Vertue of the Son of God, which by a sympathetical Attraction and divine Power awakened the balsamick Vertue and friendly Nature first in her self, and afterwards in our Lord; for then he enquired, *Who had touched him?* At which his Disciples marvelled, because of the Multitude that pressed him; but Christ was sensible of the *inward Kindlings* and of the *secret Attractions* and *Influences*, the *Woman's Faith* had in a powerful degree awakened, and as it were drawn forth and united or joyned it self with the friendly divine Principle of the Light and Love of God in Jesus Christ, which healing Virtues her earnest Faith did draw forth; and so Miraculously her Cure was immediately effected; for Christ saith, *Thy FAITH hath made thee whole.*

The truth is, there is but *One Way* for the right Cure

Cure of all Diseases, both *Corporeal* and *Incorporeal*, whether they proceed from the Body or the Mind, which is by the Virtue and Power of the good Quality and friendly Nature, which the Creator hath endued every Herb and other thing with; for as the sickness of the Soul or Mind is nothing else but the deprivation of the divine Vision, *viz.* mans being departed from the Government and Council of the good Light and Love of God, which cannot be remedied, nor the Soul restored unto its first state of Health, Strength and Unity with God, but only by Faith, and elevating the Soul to the divine Principle, which will reinforce all the good Powers and Virtues of God's Love, and not only render a man sound and healthy, but the same Grace being obeyed, will maintain the Soul and Spirit in Serenity; so the very same is to be understood of all kind of Sicknesses of the Body and Elements of the outward Nature, *Diseases* being nothing else but an unequal Motion, or Contrarieties of the Properties and Qualities of Nature, which comes to pass through various Intemperances and concurring Influences of the Elements and Cœlestial Bodies, which wound the pure volatile Spirit, and then presently the sweet Oyl and Balsamick Vertues, or *Humour Radicalis*, turns sour, and loseth its friendly Nature and Operation, and the harsh astringent fierce original Poysons do rouse themselves, raging and domineering, and put Nature into an agonious Condition, which can

no

no way be allayed or moderated, but either by the secret and divine hand of God, which strengthens and raiseth up the half dead or fading Oyl and wounded Spirit, or by a balsamick Medicine, which may by *simile* incorporate its self with the wounded Spirits and Radical Moistures, and so reinforce and restore them to their former strength and power, and then immediately the raging Fury of the bitter astringent & sour Properties become moderated, not annihilated, and then the strife and contention of Nature ceaseth, and the Cure is effected.

Therefore every *Physitian* should understand how to prepare such a Medicine, as can by its innate power and virtue thus incorporate it self, and operate in raising up the languishing powers of Nature, or else he is not fit to be called a *Doctor*. The old *Physick-Mongers* tell us, that *Mallows* and *Marsh-Mallows* (which differ but very little in their Qualities) being variously applied, will cure near Fifty Diseases and Defects of Nature, which are generated and do proceed from as various Causes, and as different Matters, Seeds, and Radixes; but how unlikely, improbable, nay, impossible it is, that one Herb should effect so many disagreeing Cures, let Reason and Experience judge; Infinite almost is the variety of Constitutions, whence the same Intemperances that will load one man with fat and phlegmy grosse moist Humours, occasing various *Dropsical Diseases*, will in another produce Leanness and Consumption.

Consumption: Much drinking of Wine and strong Liquors puffs up some Bodies, and wears away others. And the same is to be understood of all things in the *Vegitable*, *Animal* and *Mineral Kingdoms*; therefore there is an absolute necessity to study to know the Properties and Qualities of a mans own individual and specifick Nature and Complexion, and not relie upon and trust to the adulterated Midicines and fantastique Directions of ignorant *Physitians*, there being nothing that brings so many both natural and divine Benefits unto a man, as the true knowledge of himself, and is yet the least minded of any thing in this World. What pains and slavery do Youth undergo to learn a few strange words, be able to tell the Name of a thing in *Latin* and *Greek*, or three or four Languages, and when all's done, they know not one Tittle more of the Essence, Nature, or Use of the thing, than if they had called it in plain English as their *Grannum* does? What *Drudgery* do they submit unto, to learn some ordinary mechanick Trade (which yet in general are more laudable by half, because more useful than many of those Crafts which idle men call *Sciences*) others run all sorts of hazards; the *Scorchings* of the *Trophicks*, or the *Ice* of the *Northern Pole* cannot affright them; they'l venture into new Worlds, and become acquainted with Stars that never peep'd into our *Hemisphere*, only to get a little useless uncertain perishing, and many times harmful and destructive Riches;

They'l be acquainted at *Java* and *Japan*, the Streights of *Gibaltore*, and the Bay of *Mexico*; but all the while are meer strangers at home, to understand their own Constitution, to know what is good and profitable for the Conservation of their being, how to preserve their Body in Health and their Mind in Serenity, to make their Lives truly comfortable, and their Deaths happy; these are things that scarce any man studies for or labours after. Greedy we are to amass *White* and *Yellow Dirt*, and fill our Houses with that *Lumber*, which sillily we call *Goods*, but utterly neglect the true *Knowledge of God* and *Nature in a Man's Self*, which does furnish one with all kind of profitable and permanent Riches, Pleasures and Delights, both of Time and Eternity; and which yet are so easie to be acquired, as we need not serve an hard Aprenticeship, or hazarding our Health or Life by Sea or Land to obtain it.

But the Minds of People are set wholly upon outward Trumpery, admire nothing but Shews, and Titles, and Vanity, Money and Babylonish Learning are their Idols. If a Fantastical Blade in a Velvet Jacket tells the People that one Herb will cure an hundred various Diseases in as many particular People of contrary Complexions and Natures, (though he himself with that Herb or any other, cannot cure one of them;) or if he bids them jumble an hundred things together, most of them being of contrary Qualities, and

tells

tells them 'tis an excellent Medicine (though he knows not the true Nature of the several parcels, much less the Qualities of the whole) yet all is swallowed as an Oracle, his Authority is not to be disputed, *he was a great Man, could speak several Languages, and was such a King's Doctor, and has writ abundance of Books, and keeps his Coach, and has got a Bushel of Money by his Practice; Will you question such a mans Judgment?* Whereas it we may speak a bold Truth, 'tis certain, there have been in all Ages a sort of *Letter-learned Curers* of both the Souls and Bodies of men, which have proved the *Pests*, the *Vermine* and *evil savage wrathful Beasts of the Earth*, that have destroy'd all the good fruits of God in this World; and as soon as such good Fruit begins to bud in Mankind, are ready, with the *Beetle* of *Aristotle* or *Aquinas* (an *Old Aphorism* or a *New Canon*) to beat it down under their feet, and extinguish it. These are the *Ægyptian Necromancers* that bewitch poor People to admire and run after them; and like our common Vagabond *Gypsies*, to the intent and design of all their Canting and their Skill, is to have their hands crossed with a piece of Silver or Gold, and to juggle your Money out of your Pockets. For to gain the greater Veneration and Esteem, they have invented abundance of hard words, or speak in unknown Tongues, making the People believe thereby, that they know the more of God and Nature: Whereas they are only changers of Words, and know nothing of the inward Virtue

and Life of things, whether divine or natural. If a man could name any particular Herb or Diſeaſe in an hundred ſeveral Languages, what would this better him, as to the inward Virtue of that Herb, or the Nature and Cure of that Diſeaſe? All Languages are but one in the Root, and therefore to ſpeak with ſeveral Tongues has never been known to make any man wiſe, where a good natural *Genius* is wanting.

But unto the Study and Knowledge of God and his divine Principle of *Love* and *Light*, I recommend all the Lovers of Wiſdom, which is ſufficient to teach them all things divine and natural, and to heal all their Diſeaſes; for ſo ſaith the Kingly Prophet *David*, Pſal. 107. 20. *The Lord ſent his Word and healed them, and delivered them from Deſtruction.* And again, *Pſal.* 30. 17. *I cryed unto the Lord, and he healed me.* So *Gen.* 20. 17. *Abraham* prayed unto the Lord, and he healed *Abimilech* and his Wife: Alſo, *Moſes* cryed unto the Lord that he would heal *Miriam* of her Leproſie, and the Lord commanded, *that ſhe ſhould be ſhut of the Camp ſeven days*, and then ſhe was received in again whole, *Numb.* 12. 13. And *Deut.* 32. 39. God ſpeaks thus, *See now, I, even I am he, and there is no God with me; I kill, and I make alive, I wound and I heal; neither is there any that can deliver out of my hands.* And *Mat.* 10. 18. Chriſt gives his Servants power to *heal the ſick, cleanſe the Leapors and raiſe the dead.* In a word, Multitudes of Examples we have in

the

the Scriptures of Truth, that all the Prophets and holy men of God, who were guided and directed by his Spirit of Wisdom in all their Troubles, whether they were Diseases of the Body or the Mind, always made their Application unto the Lord, and he healed them, and taught them what means to use, that always proved effectual, though seeming never so mean and simple. Therefore let every one address to this *grand Physitian*, whose Arm is not shortned, nor his Mercy and Goodness diminished. But if men will give themselves up to the *Spirit of Error*, *Ignorance* and *Blindness*, and live in all *Intemperance*, *Gluttony* and *Superfluity*, which brings on them a multitude of Diseases, and then enquire and run after the *false Prophets* and *Necromancers*, whose practice is meerly for *Money*, *Honour*, *Pride* and *Estimation*, studying how to deceive the People by *canting Words*, *plush Coats*, *guilded Coaches*, *great Houses*, *&c.* which do amuse the *Rabble*, and make them have great Thoughts of them, tho most that have tryed their *Medicines* might know that they are worse than the Diseases they are prescribed against: I say, if you follow these Courses, 'tis no wonder if your Lives become burdensom unto you, and complicated Diseases torment you, and an untimely Death cut you off. For you may take a Cart load of gross unseparated *Herbs* and *Juices*, as our *Physitians* use, with a Tun of their *sick Decoctions*, and a whole *Apothecaries Shop* of their *confused Compositions*, and be

be further off from a Cure than at first. Therefore the safest Course I can direct my fellow-Mortals, is, *To fear the Lord, live sober and temperate, both in the Quantity and Quality of Meats, Drinks and Imployments.* And if *Diseases* do at any time invade the *body* by any Accidents, or through the Male-Configurations of the *Constellations*, or the like, then humbly to apply themselves by Prayer to the Lord, and to the Oracle of God in a mans self; and then, as the Mother of our Lord said unto the Servants that waited at the Marriage where he wrought his first Miracle, *Whatever he bids you do, that do ye*; that is, whatsoever the divine Light or holy Spirit of the Lord directs you to, or bids you do, that be you sure, in all particulars to observe. For the *Reason, Wit, Skill,* and all *Knowledge* of the outward man ought to be as *Waiters, Tenders* or *Servitors* to execute and obey the Commands of the Spirit of the Lord. Men ought to stand still from Reasoning and Imaginations, and wait at the Altar of the Lord, and hear what he will teach, which Directions man ought to follow, and to act as this blessed Light and friendly Principle of God does excite him; for in its power and virtue consists the right Cure of *Body* and *Soul,* and in it is safe to move and abide; *Amen.*

CHAP.

CHAP. XVII.

Of *BUGS*, and from what Matter and Aliment they do proceed, and how to prevent their Generation. Of the excellency of *clean sweet Beds*, and perniciousness of *old stinking Feather-Beds*. Also, several *Receipts* how to kill *Bugs*, and *Fleas*.

CLeanness in Houses, especially in Beds, is a great Preserver of Health. Now Beds for the most part stand in Corners of Chambers, and being ponderous close Substances, the refreshing Influences of the Air have no power to penetrate or destroy the gross Humidity that all such Places contract, where the Air hath not its free egress and regress. In these shady dull Places Beds are continued for many Years, and hardly see the Sun or Elements. Besides, Beds suck in and receive all sorts of pernicious Excrements that are breathed forth by the Sweating of various sorts of People, which have Leprous and Languishing Diseases, which lie and die on them: The Beds, I say, receive all these several Vapours and Spirits, and the same Beds are often

continued

continued for several Generations, without changing the Feathers, until the Ticks be rotten. Besides, we have many Feathers that are Imported from several Countries, which are the Drivings of old Beds, the Uncleanness whereof is not consider'd. As to the Nature of *Feathers*, they are of a strong hot fulsom Quality; for *Fowls*, of all Creatures, are for the most part the hottest; and their Feathers contain the same Nature: Therefore the constant lying on soft Feather-beds, does not only over-heat the Back and Reins, weakening the Joynts and Nerves; but they have power also not only to receive but retain all evil Vapours and Excrements that proceed from, and are breathed forth by various Diseased People. Hence it comes to pass, that sundry Distempers are transferred from one to another, by lying upon or in such Beds, which Distempers do secretly steal on a Man by degrees, so that he cannot imagine whence the disorder proceeds, or what the Cause thereof should be. But I would not have the Reader mistake me; all People are not subject to get Diseases this way: There are some whose Constitutions are strong, and their Natural Heat and Spirits are vigorous and lively, by the Power and Vertue whereof they withstand and repel all such evil Vapours and Scents as do proceed from such Beds, when a Man is hot and sweats in them, that they have no power to seise the Spirit: But, on the contrary, when such People shall lie on such Beds, whose Natural Heat

Heat is weak, their Spirits few, and whose central heat is not able to withstand or repel those Vapours and Scents which such Beds send forth when a man is hot in them, this last sort of People are subject to receive Injuries, and contract Diseases; for those evil Vapours do powerfully penetrate the whole Body; and if they are not withstood by the central Heat and power of the Spirits, then these evil Vapours do seize the spirits, and incorporate themselves with their likenesses; for every particular thing does sensibly and powerfully seek out its likeness, and wheresoever it finds its simile, it hath power to incorporate, and become essential. These are the chief Reasons why one man gets Diseases by lying with diseased Persons, and in unclean Beds, and others not. It is a general Custom, when men go abroad or travel, to *desire clean Sheets*, imagining them to be a sufficient Bulwark to defend them from the pernicious Fumes and Vapours of old stale Beds; but it is too short. For it is certain, that most or all Beds do perfectly stink, not only those in Inns and Houses of Entertainment, but others; not but that every ones Bed does smell indifferent well to himself; but when he lies in a strange Bed, let a man put his Nose into the Bed when he is thorowly hot, and hardly any common Vault is like it.

Now this sort of uncleanness, which does proceed from *old Beds*, is not only the greatest, but also the most injurious to the Health and Preser-

vation of Mankind, and the leaſt care is taken to prevent it. Every one that can, will have *plentiful Changes* both of *Linnen* and *Woolen Garments*, for if they have not, experience does ſhew, that the Excrements and Breathings of the body will generate Vermine: Alſo, do not moſt People take care that their Furnitures are daily bruſhed and rubbed, and their very Floors waſhed, as though they were to eat their Food on them? But all this while they lie on *Beds* that have not been changed, or hardly aired in ſeveral years. Let an indifferent Perſon judge which is moſt pleaſurable and healthful, to have a clean Floor to tread on (which coſts many hard days labour to keep ſo, and is dirtied in a Moments time) or to have a clean ſweet *Bed* to lie on? There is no compariſon to be made, the difference is ſo great; the one being eſſential either to *health* or *ſickneſs*, the other an indifferent thing. If there was but the tenth part of the care taken to *keep Beds clean* and *ſweet*, as there is of *Clothing* and *Furniture*, then there would be no Matter for the getting of *Diſeaſes*, nor for the generation of *Bugs*. I would have all *Houſewifes* and others, conſider the *Reaſons* of theſe things. Are not *Lice*, that troubleſom Vermine, bred from the breathings of the body, for want of often change both of *Linnen* and *Woolen*? And will not *Fleas* breed from the very Duſt of Chambers where People lie? Alſo, any *Woolen* that hath been uſed about *Beds*, although the cold Winter hath deſtroyed them, yet if theſe

Clothes

Clothes lie in any close place, where the *Air* hath not its free egress and regress, these very Garments will generate *Fleas* the summer following; but if these clothes had never been used about Men and Women, they would never have bred *Fleas*; for there is no matter of Element in *Wool* or *Cloth* for the generation of such Creatures; but *Wool*, *Cloth*, *Furs* and *Hair* are chiefly the Element of *Moths*, and sometimes of small *Worms*; that is, if such are kept in places where the refreshing influences of the Air have not their free egress; for all such places do contract great store of Moisture, which when hot weather comes, causeth *Putrifaction*, whence all such *Vermine* do proceed. But if those things be in daily use, and exposed to the open Element, they never breed any Vermine; so that the generation of those things are generally caused by Accidents; not but that there is matter in the Radixes of such things for the generation of such *Vermin*.

2. From the pernicious Smells and putrified Vapours that do proceed from *old Beds*, are generated the Vermin called *BUGS*, (of which, neither the Antients, nor the Modern Writers of this Age, have taken notice) according to the degrees of *uncleanness*, *nature of the Excrements*, and the *closeness of the Places* where *Beds* stand; for some *Peoples Excrements* are not so unclean as others: Also, in all *close places*, especially in *Cities* and *great Towns*, the spirits and thin vapours of the *Air* are suffocated, which makes the same

Air sulpherous and humid, whence does proceed *Putrifaction.* Therefore it is not to be thought a general Rule, *That all old Beds should breed* **Bugs**, as some (who are ignorant of the operation of nature) will be apt to say, *If one Bed do breed them, why not all?* No, it is according to the nature of the *uncleanness*, and other accidents that do happen: for where, (as is said before) the thin pure *Air*, with the refreshing influences of the *Sun* and *Elements*, have their free egress and regress, all such matter is destroyed, whence such *Vermin* are produced. The Original of these Creatures called *Bugs* is from *Putrifaction*, occasioned by stinking scents and vapours, which do proceed from the bodies and nature of men and women, and the mixing or incorporating of these vapours with moist and sulpherous Airs; for where there is no heat nor humidity, there can begin no *putrifaction.* Therefore all that have attributed the generation of this Vermin to *Wood*, as *Bedsteads*, and the like, are grosly mistaken in the productions of Nature; for there is no matter in *Wood* that can generate such a *Vermin*, it being productive only or chiefly of two Creatures in *England*, viz. of *Wood-Lice* and a *small Worm.* These *Wood-Lice* are never generated but in places where the *Sun* and *Air* have not their free influences, so that there is store of humidity contracted; and when the Sun comes to such degrees of the *Zodiack*, this creature is generated, which is of as different a Nature from *Bugs*, as *sweet Wood* is

from

from a *Stinking Bed.* Also Wood does breed a certain small *Worm*, but never till the Salts Nature and Power is decayed through length of time; then the Air enters it, which does presently cause it to contract a humid Quality, from whence proceeds Putrifaction, whereof when the Sun is powerful, this Worm is bred. But so long as Wood continues sound, and is kept dry, the Air having its free Influences on it, I affirm, That no sort of Wood ever breeds any kind of Vermin.

3. There are many also that attribute the Generation of this Creature to *Hogs Hair*, which being mixed with *Lime*, and *Houses Plaistered* with it, *does occasion* (say they) *the Generation of Bugs.* Now it is most certain, that there is no possibility in Nature for this Production: For no kind of *Hair* ever breeds any Living Creature, except it be put into Water or Mud when the Sun is powerful, and then this Creature, thus generated, retains its first *Species, viz.* a *Hair*, with a live Head, which was its Element whence it proceeded; but if you take it out of the Water, it presently dies: So also it doth when the *Sun* declines in Heat, as most sorts of Vermin that are bred through Heat and Moisture do. But *Hair* being mixed with *Lime*, all Matter of Generation is thereby totally destroyed: For *Lime* does chiefly contain a harsh, fiery, keen, sharp, corroding Quality; it is so sharp, that it does destroy all Life, and is as contrary to it, as Light is to Darkness;

neſs; the predominant Quality in it is the Salts Nature, from which no Living Creature can be produced. Beſides, if there were never ſo much matter in Hair for the Generation of ſuch Vermin, *Lime* would deſtroy it; for in *Lime* there is only a *Salnitral fiery Vertue.*

4. If the Reaſons before-mentioned be not ſufficient to convince the Ignorant of their erroneous Opinions in this particular, then I hope the following one will, which is more familiar to every one. It hath never been known, that this troubleſom Vermin was ever ſeen in *Warehouſes, Kitchins, Parlours, Dining-rooms*, or any places where *Beds have never been*, except they have by accident been brought into ſuch Rooms or Warehouſes, by Furniture of Chambers that have been troubled with them, though all ſuch Places have the ſame Furniture as Chambers, except Beds.

5. From the ſame Subſtance or Matter whence *Bugs* are bred, is alſo occaſioned the Generation of many naſty Diſeaſes in the Blood; ſo that the deſtruction of the Matter that breeds them, is of greater Conſequence than moſt People are ſenſible of: And if theſe following Rules be obſerved, I dare affirm, That the Generation of Bugs will ceaſe, and alſo many other Inconveniencies and Diſtempers, that are got by this ſort of Uncleanneſs, will be avoided.

Firſt, You are to deſtroy all *Preſs-Bedſteads* which ſtand in Corners of Rooms, being made up

up with Boards so close, that the Air cannot penetrate or dry up and consume the moist sulpherous Vapours that are contracted. These sorts of *Beds*, that stand so, are apt to have them more than others. Also, you are to set your other sorts of *Beds* as near as you can in the most Airy Places of your Rooms, exposing them to the Air the most part of the day, with your *Chamber-Windows open*, that the Air may freely pass, which is the most excellent Element that does sweeten all things, and prevents Putrifaction. In the Night also you ought not to have your *Window Curtains drawn*, nor your Curtains that are about your *Beds*; for it hinders the sweet refreshing Influences of the Air, so that the Air of all close Places becomes of a hot sulpherous Nature and Operation; the thin pure Vapours, which do wonderfully refresh Nature, are as it were suffocated: And this preventing the Influences of the *Air*, is in an especial manner observable, when People are sick, or out of order; as though the *sweet pleasant Air* had been the Cause of their Disease: such Rooms being so very close, with great Fires in them, that if a healthy Person do but continue three or four Hours in them, the *fulsom Steams* and *thick Vapours* will much disorder him, and take away the edge of his Appetite: And if so, what will the Operation be on those whose Spirits are weak and disordered with Distempers?

What is more pleasant and healthful than

good

good Air? It chears and comforts the Spirits, it opens the Passages of the Joynts and Nerves, it purifies the Blood, creates an Appetite, increasing Strength and Vigour: But, on the contrary, *hot, thick, sulpherous Airs* do not only obstruct the Passages of the Spirits, but suffocate them, loading the Joynts and Nerves with evil Juices; whereby the Limbs and Members become full of pain, causing a general Tenderness to possess the whole Body, and destroying the Appetite, and the Power of the Digestive Faculty in the Stomach. Also, do not all *Houses* and *Places grow musty*, and contract too great store of *Moisture*, if the *Air* be any way prevented by *Window-shutters*, or the like, that it cannot have its free egress and regress? Therefore *moderate Clothing*, *hard Beds*, *Houses that stand so as that the pleasant Briezes of Wind may air and refresh them*, and also *Houses that are full of Windows*, are to be be preferr'd: For where the *Air* hath not its free Influences, the Spirit becomes dull and heavy, this being the true Life of the Spirit in every thing.

7. Now the certain means and way not only to prevent the generation of this Vermin, but also to preserve Health and Strength, is *Straw*, or rather *Chaff-Beds*, with *Ticks of Canvas*, and *Quilts made of Wooll or Flocks* to lay on them; which certainly is the most easie and pleasant Lodging that can be invented: and a little Custom will make it appear friendly to Nature, and in every respect far beyond the softest *Feather-beds* on which, when

when a Man lies down, he sinks into them, as into an Hole, with Banks rising on each side of him; especially if two lie together, when first they go to Bed they lie close, and after a little time, when they begin to be hot or sweat, they are generally willing to lie a little further off, that they may cool themselves, but cannot do it without great difficulty and trouble, by reason of the softness of the Bed, and those Banks that rise on each side. Besides, such soft *Feather-Beds* do over-heat the Reins and Back, making all the Parts tender, and causing Sweating and many other Inconveniencies to attend the Body. *Feather-Beds* also are nothing so easie as Quilts, after a little time being accustomed to them; they are also extream fulsom, and by their Heat they do powerfully dry up the *Radical Moisture*, causing a *general Faintiness* to attend the whole Body. But on the contrary, *hard, even Beds*, that lie *smooth*, are not only *easie* through custom, as is mentioned before, but a Man may turn freely, both sleeping and waking: They *harden and strengthen the whole Body*, especially the *Back* and *Reins*, make the *Nerves* and *Sinews strong*, preventing the *immoderate Evacutions* by Sweating, and keeping the Body in a temperate Heat. Besides, such Beds may be often changed with but little Trouble, and less Cost; they send forth no stinking Fumes or Steams, as Feather-beds do; but are sweat and clean. Certainly nothing is more

healthy, next to *Temperance* in Meat and Drink, than *clean hard Beds*.

8. All sorts of *Beds*, especially *Feather-beds*, ought to be changed, driven or washed, at the least three or four times in a Year; or else it is impossible to keep them sweet and clean, and to prevent the Generation of Vermin, or the other Inconveniencies before-mentioned. Would not every one condemn a Man, if he should wear a *Shirt* a Year, and lie in one pair of Sheets seven Years? Which if any should do, it would not so much endanger his Health, nor bring half the Inconveniencies on his Body, as *old stinking Feather-beds* do; which possibly stunk before ever they were lain on, by reason of the fulsom Excrements that the Quills of the Feathers contain. Also Feathers do certainly contain an unclean putrified Matter, that hath a near affinity with the Nature of *Bugs*; and therefore *Feather-beds* are more apt to breed them, than *Wooll* or *Flocks*; though both will do it, if the fore-mentioned Rules be not observed. But if you are not willing, or so lowly-minded, as to have *Straw* or *Chaff-Beds* under your Quilts, then you may have *Flock-Beds*, with *Canvas-Tickings*, which may be both aired and washed as often as you please, with little Trouble and Charge. If any shall question the Truth of what I have alledged concerning *Beds*, I desire they would please but to try the Experiment, by filling a *Bed* with the

freshest

freshest and cleanest Straw or Chaff, which will smell very pleasant; and having so done, let them lie on it half a Year, in a corner of a Room, as Beds generally stand, and then smell to it; and instead of sending forth a *pleasant Scent*, as it did at first, it will send forth a *strong, fulsom, musty Steam* or *Fume*. And if this will do so, what will *Feathers* do, that in the Root of Nature are *unclean fulsom Excrements*, of a hot strong Quality? Therefore they have the greater power not only to attract and suck into themselves the fulsom Excrements that are breathed forth of the Body by Sweatings, and the like; but they have also power to retain such evil Vapours: and when others come to lie on them, and are throughly hot, it awakens those pernicious Steams, which often bring many Inconveniencies on the body. Besides, it is very unpleasant to lie in such Beds; a Man must always be forced to keep his Nose above-board. Indeed each Mans own Bed does not stink or smell strong to himself, because he is accustomed to it; neither does a *Tallow-Chandler* smell those horrible Scents and pernicious Fumes that old Tallow sends forth when it is melted: But let any other Person, that is not accustomed to it, be near such things, and it will be very offensive to him. Even so it is in all other stinking Trades, and things of this nature: so that the greatest *Slut* in the World does hardly smell her own *House* or *Bed stink*: For in Man is contained the true Na-

ture and Property of all things, both of Good and Evil; therefore he is both liable, and also apt to receive all Impressions, and to be wrought on by all things he shall either communicate with or joyn himself to, whether it be Cleanness, or the contrary. Also by *Meats*, *Drinks*, and *Communication*, all things have power, by a Sympathetical Operation, to work on Man, because he is like unto all, bearing a proportionable Nature unto all things. If People did understand this, they would prefer *Sobriety* and *Temperance*, with *Cleanness*, far beyond what they do; and then Men would not be subject to so many Diseases as now they are.

9. *Heat* and *Moisture* is the Root of all *Putrifaction*; and therefore *Bugs* are bred in Summer: but they live all the Winter, though they are not then so troublesom. They harbour in Bedsteads, Holes and Hangings. Nitting and breeding as *Lice* do in Clothes: But all Men know, that Wollen and Linnen are not the Element of *Lice*, but they are bred from the fulsom Scents and Excrements that are breathed forth from the Body. The very same Radix have *Bugs*; and if there be any difference, they are from a higher Putrifaction, and therefore they are a more noisom stinking Creature.

Several

Several Receipts to deſtroy Bugs *and* Fleas.

TAke a convenient quantity of unſlaked Lime, and put it into ſome Water, and let it ſtand three or four days, then pour off your Water, and add to it a quantity of common Salt, more or leſs as you think good, (but the ſtronger the Water is made, both of Lime and Salt, the better it will perform the cure;) then take this Liquor and waſh the Floor and the ſides of the Wall, and the Bedſtead very well two or three times a week for a Moneth or two together, (not forgetting to give your Room as much Air as you can, by ſetting your Windows open moſt part of the day) this Liquor will deſtroy both *Bugs* and *Fleas*, if other Circumſtances of good *Houſewifery* and *Cleanneſs* be obſerved.

Another.

Take *Colliquinto* Seeds, a ſufficient Quantity to make Water ſtrong, boyl them one quarter of an hour in Water, and waſh the Walls, Floor and Bedſtead with this Water two or three times in a week in the hotteſt ſeaſon, for a Moneth, or as you ſee occaſion. This will alſo prevent the breeding both of *Bugs* and *Fleas*, [*But do not forget to let into your Rooms your friend the Air.*]

Another.

Take *Wormwood* in its proper ſeaſon, dry it according to our directions, and ſlip it from the ſtalkes,

ſtalks, and put it into white Paper Bags made flat, and prick Holes in them to let the Fumes out, and put ſome of theſe bags between your Bed and the Sacking, Mats or Boards, and ſome of them under your Bouliſter, and alſo under your bed on the floor, and ſome of the ſame *Wormwood* looſe on the Teſter of your *Bed*. The fumes and ſcents of this Herb doth not only prevent the generation of all kinds of *Vermin*, but it makes the Air of ſuch Rooms, where it lies, wholſom.

Another.

Take *Wormwood* and *Rue*, a good quantity, boyl them a quarter of an hour in Water, then take common Salt and add to this Water what quantity you pleaſe, (the ſtronger the better) then waſh the ſides of the Walls, Floor and *Bed*-ſtead with this Water two or three times a week, and it will kill both *Bugs* and *Fleas*.

Another.

Take the Rinds or outſides of green Wall-nuts, bruiſe them and ſteep them in Water three or four days, and waſh your Rooms and *Bed*ſtead with it two or three times a week, and it will work the ſame effect.

Another.

Take *Wormwood* and *Muſtard-Seed* bruiſed, boyl them in Water a quarter of an hour, then add Salt to the Water, and waſh the wall, floor and bedſtead with it, which will prevent the generation of all kinds of Vermin, if the ſweet in-

influences of the Sun and Air be not prevented.

Another.

Take the Lees of Sope after you have done washing, and boyl Onions in it, then add a little Salt to it, and wash your Room and Bedstead with it.

Another.

Take strong Vinegar, and mix some Salt to it, and sprinkle your Room; this doth not only prevent and kill *Bugs* and *Fleas*, but it is otherways wholsom.

A Fume.

Take *Brimstone*, and burn it on a Chafing-dish of Coles in the middle of your Room (but remember to shut your Windows) this do two or three times a week, or as often as you please, the oftner you do it, the sooner the cure will be performed.

Another.

Take three or four Ounces of *Genny Pepper*, more or less, burn it on a Chafing-dish of Coles in the middle of your Chamber, shut your windows and doors, and go out, or else it will serve you as it will the *Bugs* and *Fleas*. If you do thus two or three times a week for a Moneth or two in the hot Seasons, it will destroy all kind of Vermin in the bud.

Another.

To conclude, there is nothing better to prevent the generation of *Bugs* and *Fleas*, and to keep

keep your bed ſweet, than every Morning, when you riſe to ſet open your Windows, and lay open your Bed-clothes, and ſo let it continue four or five hours, in which time the Excrementious Fumes, and groſs humid Steems, which the body breathed forth in the foregoing night will evaporate by the help of the Air; this is a very good way to keep the bed ſweet, and to prevent the breeding of Vermin, it being impoſſible for any to keep their bed ſweet, if they do not more or leſs obſerve this Rule.

CHAP. XVIII.

A ſhort Diſcourſe of the *Pain in the Teeth*, ſhewing from what *Cauſe* it does chiefly proceed, and how to *Prevent* it.

THe terrible Pains and Diſeaſes of the Teeth do chiefly proceed from two Cauſes. The firſt is from certain filthy phlegmy Matter which the Stomach and Veſſels do continually breathe and ſend forth, which does lodge or center in the Mouth, eſpecially between the Teeth, and on the Gums; and ſome People having fouler Stomachs than others, ſuch do breathe forth very ſower, ſtinking, phlegmy Matter, which does not

not only increase the Pain, but causes the Teeth to become loose and rotten: And for want of continual cleansing and washing, those Breathings and this phlegmy Matter turns to Putrifaction, which does eat away the Gums, as though Worms had eaten them: And this Defect is generally attributed to the Disease called the *Scurvey*; but it is a mistake: the Cause is chiefly, as is mentioned before, from the Stomach, or for want of Cleansings.

2. This Distemper of the Teeth and Gums does also proceed from the various sorts of Meats and Drinks, and more especially from the continual eating of Flesh, Fish, and fat sweet things, compounded of various Ingredients of disagreeing Natures, which do not only obstruct the Stomach, but fur and foul the Mouth, part thereof remaining upon the Gums, and between the Teeth. For all such things do quickly turn to Putrifaction, which does by degrees corrupt both the Teeth and Gums. Besides, our Beds take up near half the time of our Lives, which time the Body is not only without motion, but the Bed and Coverings do keep it much hotter than the Day-garments, especially of those that draw the Curtains of their Windows and Beds so close, that the pure Spirits and thin refreshing Vapours of the Air are hindred of having their free egress and regress, which does dull and flatten the Action of the Stomach. Therefore the Night does foul the Mouth more

than the Day, furring it with a gross slimy Matter, especially those that have foul Stomachs, and are in Years; for whatsoever are the disorders of the Body, the Mouth does always partake of them, which ought to be cleansed every Morning.

3. It is to be noted, That most People do also attribute the Diseases of the Teeth to *Colds*, *Rhumes*, and other outward Accidents. It is true, outward Accidents will further this Disease, but then there must be Matter before-hand, otherwise outward Colds can have no power to cause this Pain. The same is to be understood in all *Stoppages of the Breast*, and other Obstructions, as *Coughs*, and the like. For, if any Part be obstructed, or there be Matter for Distemper, then, on every small occasion of outward Colds, or the like Accidents, Nature complains. If your *Teeth and Gums be sound*, and free from this Matter, take what Colds you will, and your Teeth will never complain, as daily Experience doth shew. For all outward Colds, and other Accidents of the like nature, have no power to seize any part of the Body, except first there be some inward Defect or Infirmity: Suppose the *Teeth be defective*, then the Disease falls on that Part; or if it be the *Head*, *Eyes*, *Breast*, *Back*, or any other Part or Member of the Body, that is obstructed, the Evil is felt in that part. Therefore if the Mouth be kept clean by *continual Washings*, it will prevent all Matter of *Putrifaction*;

faction; and then *Colds*, and the like Accidents, will have no power to seize this Part, or cause this terrible Pain. Even so it is in all other Parts of the Body.

4. There are many various things, of divers Natures, prescribed by Physicians, and others, as Washes, &c. to preserve the Teeth and Gums; but most of them, if not all, to little or no purpose, as daily Experience teaches: For, all high, sharp Salts, and things of a sour or keen Nature, do rather cause the Teeth to perish, than the contrary; as do all hot Spirits, be they what they will: Many have destroyed their Teeth by the frequent use of such things, and it hath hardly ever been known that any such things have ever cured or prevented the aking Pains of the Teeth, but Water only. Many Examples I could mention to demonstrate this; but too tedious for this place.

5. The *best*, *most sure*, and *never-failing* way to prevent the Diseases and *Pains* in the *Teeth* and *Gums*, is *every Morning to wash your Mouth with at the least ten or twelve Mouthfuls of pure Water, cold from the Spring or River, gently rubbing your Mouth with your Finger, or a Cloth, and so again after Dinner or Supper, swallowing down a Mouthful of Water after each Washing*: There being no sort of Liquor in the World so pure and clean as *Water*; and nothing doth cleanse and free the Teeth and Gums from that foul Matter which does proceed from the Breathings and

Purgings of the Stomach, and from the various sorts of Food, so well as *Water*: The use of other Washes is to little or no purpose; but whosoever do constantly wash their Mouthes with Water, as is before mentioned, shall find an essential Remedy. All hard Rubbing and Picking of the Teeth ought by any means to be avoided, for that is injurious to them. And whensoever you find your Mouth foul, or subject to be slimy, as sometimes it will more than at others, according to the good or evil state of the Stomach, though it be not after eating; at all such times you ought to wash your Mouth. This Rule all Mothers and Nurses ought to observe, washing the Mouths of their Children two or three times a day; and also to cause their Children to swallow down a little Water, which will be very refreshing to their Stomachs: For Milk does naturally foul and fur the Mouth and Teeth, and if they be not kept clean by continual washing, it causes the Breeding of Childrens Teeth to be more painful to them.

6. To keep your Teeth white, one of the best things is a piece of a *China* Dish, or a piece of a fine *Dutch* Earthen Dish, made into fine Powder, and the Teeth rubbed with it.

7. Few there be that understand or consider the excellent Vertues of Water, it being an Element of a mild and cleansing Nature and Operation, friendly unto all things, and of universal Use: But because it is so common, and so easily procured,

procured, I am afraid that many People will be like *Naaman* the *Syrian*, when the Prophet *Elisha* advised him to *wash seven times in the River of* Jordan *to cure his Leprosie*; it being the Ignorance and Folly of most People, to admire those things they do not know, and, on the other side, to despise and trample under foot those Things and Mysteries they do know; which the Learned in all Ages have taken notice of: For, should some People know what *Apothecaries* and others give them, they would *despise the Physick*, and have but little respect for their Doctor.

All Housewifes do know, that no sort of Liquor, be it what it will, will cleanse and sweeten their Vessels, but only Water; all other Liquors leaving a sower stinking Quality behind them, which will quickly cause Putrifaction: But Water in its own nature is clean and pure, not only for all Uses in Housewifery, and the Preservation of Health; but the Saints and Holy Men of God have highly esteemed this Element, by using it in the exteriour Acts of Divine Worship, as having a Simile with the Eternal Water of Life, that does purifie and cleanse the Soul from Sin.

CHAP.

CHAP. XIX.

Of *Marriage*, and the Inconveniencies of unequal Matches.

SInce the main Scope of this whole Treatise is but to set before my Fellow-Mortals the means and courses whereby they may obtain Health both of the Body and Mind, and shew them from whence the grievous Diseases of the one, and tormenting Passions of the other do proceed. And since there is nothing that more frequently brings Grief, Affliction and Distraction on the Minds of People (and many times lamentable Diseases in their Bodies too) than inconsiderate and unfit Marriages, *I could not but think it necessary to add a few words on a subject so general and important.*

THis sacred Tye of *Marriage* was instituted by God in Paradise, that the Woman might be an *help-meet* to the Man, and each party a *Comfort* and *Solace* to each other, and so propogate their Kind in Love and Peace; but by Peoples corrupt manners and abuses of that holy Institution, it is now to many become the greatest Plague of humane Life, where two unsociable Creatures are yoked together to each others tor-

ment

ment, yet cannot be separated, but are forced with struggling, and goring, and kicking each other to drudge on a most uncomfortable days work of Misery, till Death unharness them. But I shall not spend time on general Complaints, which are bootless, but come to particulars.

I. Of all sorts of *Marriages*, the worst and most unequalst is for Young Men to marry Women who are (through years) past Child-bearing, which as it is seldom, if ever, done but for some base, hellish, sordid, self-ends on the mans side, and bruitish unnatural stimulations of Lust on the Womans, so it very rarely fails to be attended with its own Punishment, even in this Life, there being few Sins that People are guilty of, that do more openly and shamefully contradict the Laws of God and Nature, and that too (which renders it ten times the worse) under colour of an holy Institution of God.

In the beginning, after the Lord created Male and Female, he said unto them, *Encrease, Multiply and Replenish the Earth.* This was the Command of the Creator, which all Mankind are obliged unto; and whosoever breaks this Law for any particular Self-ends, as *Money*, *Gluttony*, *Honour*, *Idleness*, or the like Vanities, does draw upon himself the Indignation of God, because he has on purpose withstood the most natural Influences and Operations of Nature, and turned them into Wantonness. These kind of

Marriages

Marriages do also contradict the whole course and progress of Nature, and seems to threaten all things with a Period; and hereby Man shews himself an hundred-fold worse and more depraved than the basest and most Savagest of Beasts, who will neither touch their Females when they are with young, nor after they are old, and past breeding: Which might be an Example unto us, if Pride, deviliſh Lusts and Intemperances did not possess Peoples Souls. All Creatures in this World, even the very Vegitables do strive with highest diligence to produce its seed, wherein is contained all the Properties of the Body, and then the old body dyeth. This is the Bond of Nature, which preserves all things, and all Creatures do vehemently desire to bring forth their Likenesses, which Gods Law in Nature doth by an inward impulse constrain them unto, and in the performance thereof all sensitive Creatures have the greatest pleasure and satisfaction. Every Man and Woman in the World, except some few, who have depraved themselves, has a natural desire to raise up unto themselves Posterity; for without it Nature cannot be satisfied, but something seems always wanting, they have not discharged one great end of their Beeing, and will dye extreamly in the Worlds debt, how rich soever they may be accounted.

When Young and Old intermarry, there is an inward, natural, and therefore unappeasable contrariety

trariety, loathing and dislike between them, whence ariseth Aversion, Hatred, Jealousie and irreconcileable Discords, and causeth the Young man to long after forbidden and unlawful Beds; it takes away all the true natural delight and pleasure, and renders the Mind uncapable of all spiritual Duty, polluting the Soul and Body, whence doth proceed both Ruin and Destruction to the Health, and also to the ill-gotten Estate; for if a Young Man could attain a Young Virgin with the same outward Advantages, *viz.* Money, Honour, Idleness, *&c.* as he can have with an Old Women, this latter sort might go without their Young Gallants. But how base a thing it is, and how unnaturally it looks, that men should value Money more than they do the Law of God, and the Satisfaction of Nature, and the raising up of Seed unto themselves, which is a thing of so great Moment, that the Lord commanded, *That the Brother of him that dyed Childless, should Marry the Wife of his deceased Brother, that he might raise up Seed unto him*; for he that dyes Childless seems to have lived to no purpose, and not to have answered that end for which he was made: Nor have we any Example in the Scriptures of Truth, that ever any such unnatural Marriages were celebrated.

Furthermore, Children do encrease Love, and makes the Affections more warm between men and their Wives, encouraging lawful care and diligence, both in the Father and Mother: Nor

is there any thing can make a married ſtate tolerable, but *true Natural Love* and *Affections*, not to be altered with Troubles, when Sickneſs, and the like Accidents happen, there being few married People but meet with many Troubles and Croſſes, which true *Love* to *Wife* and *Children* makes more eaſie, and encourageth each Sex to go through them with chearfulneſs of ſpirit: But on the contrary, when men meet with Diſappointments and Croſſes abroad, and their *Love is cold at Home*, then all's out of Tune, and the Phantaſie is ſet on wandering after Vanity, which gives occaſion for the Wife to do the like; And thus there is cauſed an unequal diſharmonious Life, and is the fruit of the Tree of Wrath, which Mankind has ſtirred up through their Unnatural Luſts and Paſſions, which cannot eſcape the divine hand of Retaliation; for if *all the Hairs of our Head be numbred, and that a Sparrow cannot fall without divine Providence*, how then ſhould thoſe great Sins which are abſolutely againſt God's divine and natural Law, and againſt the right of Nature? muſt they not be taken notice of by his divine hand? For every Principle, both in the evil and the good doth comprehend its own Children, and alſo their works; and if men, by ſuperfluity of Naughtineſs, and deviliſh Wantonneſs have kindled the fierce Wrath, then they mu't not receive their Reward from another Principle.

But few there be that are truly ſenſible, or do

conſider

consider how great a sin it is for Men and Women on purpose, for the sake and love of Wantonness to hinder the ends of Nature, making a Sport and Pastime of that great formative Power, which is essential in every Man and Woman, that thereby they might produce their *Species*, and the Images of their Creator, which they bear; the Word of divine Power is always in motion, *viz.* a forming, figuring and shaping of all things, both spiritual and corporeal; if it should cease, all things would drop into their *Original*. And if men would but be still, and cease from their own ways of Self-hood, and from kindling the fierce Wrath of God, they could not but see the gross Evil of such unnatural Practices, which how odious it is, we may perceive by his fierce Indignation against *Onam*, whom the Scripture testifies, the Lord *slew*, because he willfully prevented *Generation*, which thereby seems to be reckoned as a degree of *Murther*: Therefore let all that fear the Lord separate themselves from such unfit Marriages, which ought not by any pretences to be countenanced, but condemned by all sober-minded People as a Practice of *Sodom* and *Egypt*, and such as follow it without Repentance, will be swallowed up by the *Red-Sea* of *divine Vengeance* and *Indignation*.

2. Such men as through Age or other Infirmities, are so weakened, and their Natures so decayed, as they are incapable of Generation, are

not fit for Marriage, nor ought to delude themselves with the pleasurable Fancies of *Youth*; for the company of Women in Age, if there be not Strength and Temperance, is not only a sin against God and his Law in Nature, but generally proves of ill consequence as to Health, though otherwise men may in the sight of God be permitted Marriage even in old Age, that is to say, such men who are vigorous of Strength, lasting Healths; but then it ought to be to such Women as are not past Child-bearing; for the suitableness in Marriage is not when the Man and the Woman are of an equal Age, but when on either part they can answer that end for which Marriage was ordained, *viz.* the having of Issue and Posterity. But generally, as for Antient men, if it hath pleased the Almighty to take away the Wives of their Youth, it is far better they should spend the remainder of their days *single*; for *Solitude* does afford unto the sober-minded and contemplative Soul many excellent Advantages, both by night and day, it being easier for such an one to keep his mind intent and upright, and free from cares and wandering; for there are many Infirmities that attend Women, which will always add some trouble and affliction to the Husband, more especially if there be a dear affection and respect; besides, that society plunges men more in the Affairs of the World, which if we mind Virtue and eternal Happiness, as we ought to do, will prove as so many Clogs and Fetters to the Soul,

and

and press her down to earthly Thoughts and Considerations, when she would gladly mount up to Heaven on the soaring Wing of a devout Meditation; and this ought the more to be resented by Aged People, because they are certain their opportunities can be but short, because there is but little Sand left in their *Lives Glass*, and 'tis pity to triffle away any of it on Vanity, in making Love where no Fruit can be expected, or on the gossipping stories of Talkative Women, that like the *Nighting-gale* is become nothing but Tongue and Voice; and much worse to be snatch't from the sweet Contemplations of Eternity, by the perpetual Bawlings and Noise of an unreasonable *Screich-Owle*, or Croakings of a *Night-Raven*, that makes ones Bed more uneasie than a *Nest* of *Hornets*, or *Regulus*'s Barrel stuck full of sharp Nails, whereinto he was thrust stark naked.

The Inconveniences that attend *Marriage* in *Age*, are many, the Benefits very few; how ill it looks to see the Spring of Wantonness arise in the *Autum* of Life, and a Man, (according to the vulgar Proverb) appear like *an Onion with a Gray Head and a Green Tail*; too pregnant Symptoms that they have not forgot their Youthful Vanities and Lusts, but would fain act them over again, though Nature refuses them the means; their Minds being as much as ever inflamed with sensual Fires, though their enfeebled Bodies cannot keep pace with them to bring their loose extravagant Desires into act. *Such Matches* there-

fore

fore, however they may be cloaked with the Title of *holy Matrimony*, are indeed *Rapes* upon Nature, and *lustful Sallies of a debauched Imagination*, which alwayes prove very prejudicial to the Health of the body, and obstruct the wayes of Virtue and Piety. Besides, if the *Wives* of such doting old men happen to be strong, youthful and aimable, they are frequently tempted by rude young Gallants, to defile their Nuptial Beds, and finding at home only Dalliance, (enough to stir up wanton Desires) without Ability to satisfie and allay them, they thereupon are too often led away to take wrong measures abroad, to the destruction of their own Souls, and many times of their Bodies too, to the grief and disgrace of their too late repining titular Husbands, and the dishonour and confusion of Families. Therefore, if men, on whom Age hath snowed her Silver Locks, (which ought to be the Ensigns of Wisdom) will enjoy Health, and Strength, and Peace, and live a virtuous quiet Life, let them beware of embarquing themselves in such unfit Marriages, which if they shall prove tolerable to themselves, as rarely it happens, yet if they have *Children by former Wives*, 'tis great odds, but it proves a great Mischief to Them, and an occasion of such unnatural Heart-burnings and Animosities, as every prudent man would willingly prevent.

3. There are another sort of *Youngsters* that are for an equality in Estates and Births, despising

sing the innocent, simple and natural Influences of agreeing Hearts and united Affections, and all those *Real*, though secret grounds of Love, whence proceed our Inclinations to affect such and such Complexions, Features or Humors; all which is not regarded by this sort of People; but they are meer *Jockies* in the Art of Wiving, and will *Higgle* for the other Hundred Pound in Portion, and Fifty Pounds more at the Birth of the first Child, or else the poor Lass after the the Wedding-Cloathes are made, must go look her an Husband; such sordid Spirits as these make nothing to strain Nature, and offer Violence to their own Inclinations, nay, to their Consciences too, if it may but make for their Covetous Interests. The first Question they ask, is, *Has she store of Money?* If she have, that's sufficient encouragement, whether she be of good Temper, or Virtuously inclined, or of an healthy sound Constitution, fit to bear healthy sound Children, or be a good House-wife, and of a prudent peaceful Behaviour, or have the fear of God before her Eyes, or not, they never regard; and yet these ought to be the Chief Ends and Considerations of every man in Marriage, and not the mixing of *Mannours*, and joyning together of *Farmes*, and coupling of *Stocks*, as if their *Bags* must needs mutually *Engender*, and breed and multiply as well as their *Persons*: This making of *Matrimony* a *matter of Money*, and miserly Parents sacrificing their Children to *Mammon*, is

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a wretched *Idolatry*, little inferior to *theirs* of Old; who offered their Sons and Daughters to *Moleck*, they made Oblations of them in Flames, which quickly devoured them; but you deliver them up, and force them into loathed Embraces, where perhaps they languish out twenty or thirty Years in perpetual Vexation and Torment, without one hours solid Content or Satisfaction, and all this for a little *base Pelf*, which never has been known to make any happy, where Content, Sobriety and Virtue have been wanting.

But if God's Law, and the Influences of unbyast Nature did take place in Peoples Hearts, there would not be such over-looking those that have but a little *Money*; the *Rich* and *Noble* then would often marry with the Poor, or those they now call their Unequals: For where shall we find a *healthy, fresh, rosie, streight Limb'd, Angel-fac'd Innocent Virgin*, fit for *Emperors* to get *Princes* upon, sooner than amongst the Daughters of Shepherds, or the untutor'd Troops of a poor Country-Villiage? Did Men live in the Power and Operation of Gods Laws, and the dictates of Nature, none of them would delude the Simplicity of Virgins by deceitful Kindnesses, and when they have gotten their lewd desires of them, then leave them, and their own Off-spring to beg their Bread, exposed to shame and want, and all the Evils imaginable, making nothing to cut off the Thred of Love, and bury Affection through the power of their depraved Wills;

which

which is a Crying *Sin*, and next Door to *Murther*.

The truth is, there is scarce one Person of an hundred that make his or her choice from Wisdom, or a right Understanding, and to answer the end for which the Lord instituted Marriage in the beginning; but if a man have but an Estate, though otherwise never so diseased, infirm or unfit, all is overlook't and excused, *Money* covers all Infirmities, where the heart is degenerated from Truth and Virtue, making that their *Master*, which if well used would be a good *Servant*, most People being so blind and stupid, that they dare not cast their Care and repose their Trust in him, who by his bountiful divine hand of Providence taketh care for all, and preserveth all, and from whom every good Gift proceeds, both Temporal and Spiritual; this trusting and relying on the Creature more than the Creator, is the greatest Idolatry, and that which the Lord abominates; for a Curse does follow all those who prefer their Devilish Lusts, and foolish Passions, and greedy Desires of Money, before the good and holy fear of the Lord, and his Innocent Law, Themselves, Wives and Children being afflicted with a numberless Number of Diseases and Infirmities; and what Fruit can be expected from such corrupt Trees? Whence think ye proceed Leprous Scabby Diseases, Joint-evils, and that which they call the *Kings-Evil*, wherewith many Thousands in this Na-

tion of all sorts are afflicted, as also the *Gout* in Youth, *Consumptions*, and other incurable Diseases? Are not most or all these Evils the effects of undue Marriages, Uncleannesses and Intemperances? And yet if a man ask them, how came such or such a Disease, they will confidently Answer, *We do not know, even as it pleaseth God; we know nothing we have done which should occasion it:* Thus laying the Cause on the Lord of all their Infirmities and Evils, never considering that it is the Reward of their own Transgression, and of their own evil Courses, which have awakened the poysonous Properties in the Elements of the Body.

4. A fourth sort of Blame-worthy, are those who do Marry without any due Consideration of the weight & importance of what they go about; sure a thing in which the Happiness or Misery of a mans whole future Life is involved, and which can be done but *Once*, should be considered *Twice*, before we undertake it: But many People are so hurried away with the Heat and Fury of youthful Lusts, Passion and Wantonness, as they mind nothing but a present satisfaction of their Bruitish Desires, vainly imagining that they shall never be otherwise; but alas! as soon as those fiery Transports are allayed, their Love languishes, grows cold and flat; and those very Embraces wherein they placed their highest Happiness, become wearisom, nausious, and perhaps loathsom, and then these hot-Lovers become

come *rude*, *sordid*, *stubborn*, *bold*, *surly* and *inhumane*, having no true natural Affection unto, nor taking any honest Care for Wife or Children, but grow *dissolute*, *drunken* and *idle*; as they get Children in the heat of Drink and Lust, so they make not the least Provision to preserve them. How many Thousands of poor Women and Children are more miserable than any Creatures on the Earth, if we do but consider the *Hunger*, *Cold*, *Diseases*, *Griefs*, *Vexations* and *Distractions*, which they endure from the intolerable Idleness, Debauchery, Crosness, or other ill Carriage, Words and Communications of some *brutified things*, whom they are obliged to call Husbands and Fathers?

5. *The Fear of the Lord being the beginning of all Wisdom*, both Divine and Humane, ought to be the principal Object of every Man and Woman's Thoughts, Words and Actions, and then they would be taught by the Spirit of Truth, how they may chuse unto themselves suitable Wives and Husbands; For *Marriage* is at it were the Foundation either to Virtue or Vice, and nothing can make a Conjugal Life happy, but suitable Dispositions and Virtue, and where their coming together is from a well grounded Love, and natural Affections mutually combined to answer the End of that state, that is, to raise up Seed in the fear of the Lord, and then the Blessing of the most High is with and upon them in all their Affairs; and whether they have much

or little of the world's Wealth, they are satisfied, as knowing that it is not Riches, but true Love that can make a married Life pleasant, or encourage Industry in the Man and Wife: But where Equality in Tempers, Years and Virtues meet, it makes this Society the most happy of all others, there Love covers a multitude of Infirmities, Joys are doubled, Griefs divided, and all Troubles made easie.

'Tis true, every Married Estate is followed more or less with Inconveniences; for it forceth a man to appear in the World, and thrust himself into Business, and attend and bow himself to those that perhaps he doth not much care for, or desire their company, because they often spur him to Evil, or to do that, which if Interest were not at stake, he would not do; and where there are six or seven more in a Family, there will unavoidably be committed many Disorders, sometimes by Servants, sometimes by Children, and seldom is it that they are all in Health long together: And if it happens that the Wife have a good esteem of her Doctor and his Physick, then she will do nothing without his Advice, which proves not only chargable, but many times continues their ill Habits of Body, and this is apt to make men grumble, fret and repine; and thereunto the other Cross-accidents usually attending married Persons, as encrease of Charge, the uncertain Gains, and the certain Expences, the hazards of Child-bearing, the crying and noise of

Children

Children, and their Death, the Lamentation of a tender loving Wife, refusing to be comforted for her Children, because they are not; Or if there be no Children, then the Discontents of Barrenness, & *Rachel*'s Out-cry, *Give me Children, or else I dye.* All these Troubles, Inconveniences, and many others too tedious to instance, are apt to hover round the Marriage-Bed; and therefore it ought to be well fortified with a fixed and unalterable Love, founded on *Virtue*, *Piety* and *Judgment*, for want of which, Multitudes of both Sexes as soon as the *Honey-Moon* is past, and the first fervous of their Passion glutted and slipt away as a Dream, do become burthened and uneasie, and spend in vain a thousand Wishes, *That they were single again.* For in truth, *Marriage* does very rarely answer the Ends of those that chiefly propose *Pleasure*, *Money*, or the satisfaction of any particular *Lust* or *Passion*; Therefore none are happy, or can answer the End for which Marriage was ordained, but only those who chuse their Yoke-fellows in the fear of the Lord, and from a well-composed Disposition, and pure natural Affections, not having an Eye to *Money*, *Honour*, *Idleness*, *Lusts*, or a petulant abuse of the Creative Power of God; for Man is the Image of God, and his Son and Off-spring, therefore they ought not to take unto themselves *Wives of all that they like*, as the Sons of God are complained of to have done, *Gen. 6. They saw the Daughters of men were fair, and they chose unto themselves*

selves Wives of all that they liked; Not what the Lord *liked*, nor in his fear, but what *themselves liked*; that is, for *Lust*, *Honour*, *Self-ends*, which was all contrary to God's Law and Commandment; Therefore the Lord was provoked to Wrath, and they brought forth *Gyants*, Monsters and Destroyers, and the Lord cut short their Dayes----*My Spirit shall not alwayes strive with Man, nevertheless his days shall be a Hundred and* 20 *Years.* Here you see man's Life was abridged by reason of their unfit Marriages, and the Corruption of their Conversation, whereby Mankind became corrupted in the very Root, whence proceeds not only fierce beastial Inclinations and Dispositions, but a great number of Diseases which many bring into the World with them, of which most are Incurable.

6. There are but very few Persons that do keep to, or observe the Rules of Temperance in the use of the *Marriage-Bed*, but are generally too indulgent and immoderate in the *Pleasures of Venus*, which of all others are most inticing, and seems more natural than any other Superfluity; but it is also the most dangerous both to the health of the Body and Mind, for when men give themselves up thereunto, it destroys the vigour of the Understanding, makes the Mind poor, base and effeminate; and as to the Elements of the Body, it weakens and consumes them, and by degrees Contracts such Diseases as strike at, and corrupt the very Root of Nature: In a word,

word, nothing more *Un-mans* a man, than this sort of Intemperance; Therefore the following Rules and Observations will be beneficial to all that shall observe them.

1*st*, Every one ought to be Temperate in Meats and Drinks, and to eat those things as are naturally equal in their parts, and to avoid all *rich Cordial Drinks* and *Spiced Compositions*, for such things over-heat the Blood, and open all the Gates of the *Venerial Property*, whence proceed irregular and vehement Inclinations, which ought to be avoided: Instead of such Excesses, you will do well to entertain proper Labour and Exercise, which will prevent the Generation of such Superfluous Matter, and this will be the more effectual, if sometimes you will be so kind, as by Abstinence, to give Nature time to concoct her Crudities, and Fast at the least 8 or 10 hours between your Meals. For in truth, were People but sensible what Benefits attend moderate Fasting, there would not be so many secret Gluttons in the World, and a great part of that Debauchery, whereby so many Estates are swallowed, so many Families dishonoured, and so many persons Bodies weakened and decayed, would be prevented.

2*dly*, All young People ought to refrain the reading the Books of *Romances*, *Plays*, *&c.* whose chief subject is to treat of *wanton Love-Stories*, and also to avoid idle *Venerial Discourses*, and *Lascivious Pictures*, which do secretly and insensibly stir

ſtir up and ſtrengthen the Venerial Qualities of Nature, and cauſe Youth to think and do that which otherwiſe would never have fallen within their Imagination; and having once got poſſeſſion in the Soul, they will ſoon wholly ſubdue and captivate it; for when once a young Perſon of either Sex, has baffled Modeſty, the Life-guard of Chaſtity; or if once they have ſuffered the Fort of their Virginity to be irregularly ſtormed, though they ſhall never ſo much repent of, and reſolve againſt ſuch Folly for the future, yet they will find it a very hard Task to obtain the Gift or Power of *Continency* again, *though they ſeek it with Tears*, as *Eſau* did his Birth-right. 'Tis eaſier to *Prevent* than *Repent*, and not ſo hard for thoſe who never violated their Integrity, to periſh therein, as for thoſe that have once tranſgreſſed, to conduct the reſt of their Lives according to the Preſcripts of Chaſtity and Virtue; for the latter, are for the moſt part ſubjected by every Snare to all the inferior Powers, and the Vanities and Wantonneſs of the Fleſh, whereby they commit great Out-rages againſt God's Law in Nature. Add to this, that *Laſciviouſneſs* does much leſſen that eſteem which Men ought to have for Women, and brings Contempt upon a Matrimonial Life, and withal contracts many Incurable Diſeaſes, and conſumes the outward Subſtance.

3*dly*, As the firſt Errors in any kind are generally of *fatal Conſequence*, ſo moſt Young People *new-*

marryed

marryed, inconsiderately lay a Foundation for their future Discontents and Miseries, (like ill Horse-men, they whip and spur so at their first setting out, that 'tis no wonder if they *Tyre* before they arrive at their Journey's end contracting Surfeits, Gouts, general Weaknesses, alteration of the Complexion, Consumptions, and other languishing Diseases, as may appear by many young Men and Women, especially Men, who grow *Pale*, and their Flesh wastes, and their Joynts grow feeble, and their Nerves tremble, and an universal Indisposition seizes and spreads it self through the whole Body; and then what can be expected, but that their Children should become weakly, and subject to Diseases? Nay, many times for this very Reason, they are Radically tinctured with Infirmities, and branded with Diseases even in the very Womb, and thence by way of *Rebound* or *Retaliation* variety of Diseases result back again to their Mothers, before they are yet disburthened, or can imagin from what Cause those Disturbances arise; Thus many that were brave healthy Virgins are no sooner Married, and become *Child-bearers*, but they grow weak, feeble, and full of Diseases and Disorders, which is the more remarkable, since the same, or the like is not to be instanced in any other Creature: This should teach men to behave themselves friendly, and with as *Even* and *Pleasant* a Temper as possible they can, to their young Wives, because no-

thing does so much Injury to Women (especially when Pregnant, or great-with-Child) as a cross surly Carriage from those, from whom they expect Indulgence and a pleasant Humour: For let us complain never so much of *Shrews* and *Scolds*, yet I must do Truth that Justice, as to avow, That the *Crosness* and *Ill-carriage* of the Wives has not the hundredth part of that power to hurt and wound the Healths of Men, as the unkindness and ill deportment of Husbands have to prejudice the Women; For that Sex being of a weak tender Nature, their Fires burn but weak, and their predominant Quality stands in the meek Element of Water, so that every little Affront from those they love, wounds them to the very Heart, and does very often awaken, even the very Central Spirits, whereby Nature is put into an agonious trembling condition, whence proceed Suffocations of the Spirits, and Stoppages of the due Circulations, and thence variety of Diseases.

Furthermore, *Married People* ought not by any kind of Arts, of compounding or preparing of Meats or Drinks, endeavour to heighten and strain Nature, whereby they may be the better able to gratifie their *Lusts* and *extravagant Wantonness*; for all such things are an affront to Nature, and force her out of her simple way; and though for the present, by such Arts, the Party seems more vigorous, yet he shall soon find that the same decays, and renders him much more weak

and

and impotent than if he had never medled with such Abominations. Nor ought any to suffer their Imaginations, Wills or Desires to enter too violently into the *Venerial Properties*; for the Imagination of mankind is so strong and powerful, that it can kindle and awaken all the *Central Properties*, whereby many particular Persons, though by their Constitutions, cold and but weakly, do yet through Imagination and strong Desires stir up Nature to a great height, even to the Ruin of their Healths; for Nature never ought to be spurred or strained, but suffered gently to go on in her own Pace, and her own Way: The lawful use of the *Marriage-Bed* is never hurtful to mature Age, if Nature be not stimulated on by some unnatural Course or Superfluity, either of *Imagination*, *Meat*, *Drinks*, *Idleness*, or the like, but rather makes People more lightsom and pleasant, as being a thing purely Natural; but if raised, or forced on by Art, then there is no Intemperance or Superfluity does so soon wound the Health, or bring so many Inconveniences on both Body and Mind.

4*thly*, The most proper Age for *Men* to Marry at, is from *twenty six Years of Age to thirty*, or thereabouts, for then Nature has attained to the highest degree of *Maturity*, so that the moderate use of lawful Sheets will not hurt; besides, at those Years, it is to be supposed, Persons will (if ever) be come to some degrees of *Discretion*, *Understanding*, *Staidness* and *Moderation*, to know

their Duties, and how to behave themselves to their Wives and Families. There is nothing more Injurious to the Health of the *Body*, than a *too early Acquaintance with Venus*, or immoderate use of her in *Youth*, whilst Nature is a growing, it does in some Constitutions weaken the *Spermatick Vessels*, and the retentive faculty, so that Nature is never able to out-grow it. For the Female Sex from *eighteen* to *twenty six*, is a very proper time to alter their Condition, and of *Virgins* commence *Women*. 'Tis a very ill custom People have got to match their Daughters, almost as soon as they are out of their *Hanging-Sleeves*, and I know no excuse for it, but the *Licentiousness* of the Age, which is such, that if Parents do not provide Husbands for their Daughters at *fourteen*, they are ready to provide them themselves, or do worse: The Proverb is certainly true, and in more Senses than one---*He that Marries a Girl, marrs a Woman*; It spoils their Growth, hastens on Diseases, causes a breed of small sickly puling Children, makes her a Mistress before she understands her self, whence ill management of the Family, and forty other Mischiefs, too tedious to enumerate.

5*thly*, As Nature, Reason, and the Law of God require Women to separate themselves when their *Uncleanness*, or *Monethly Visits* are upon them, (for *Conception* at such times is unnatural, and fails not to intail *Leprous* and *Filthy Diseases* on the Children then begot, as *Boils*, *Botches*, *Kings-Evil*,

Kings-Evil, &c.) so it will be also convenient for men sometimes to *lie alone*; for the lying of Man and Wife together always in the same Bed, is apt to decrease Love, & make it cold, and also destroys the Health and Courage of Man; whereas their separating (provided it be done freely, & prudently, and not in discontent or sullenness) and lying alone sometimes for a season, encreaseth the strength of the Body, and makes the Mind more vigorous, and renders their coming together again more desirable and pleasant; it being an hard thing for many men to have such esteem as they ought to have, for those things they over-charge themselves withal, though they be the best of Enjoyments: And this *lying alone* is the rather to be urged, because Women have no natural Inclination to *Venerial Actions* after *Conception*, setting aside their depraved Desires and Imaginations, arising from the Provocations men may use, which do kindle and violently stir up the hidden or sleeping Properties of *Venus*, and strain and force Nature out of her way and operation. Therefore no Woman ought to know her Husband after *known Conception*, till after they be delivered and well again: All the Creatures of the Field, even the whole Creation, may be Examples either to teach or upbraid mankind in this particular, yet few there be that are sensible of the greatness of *this Sin*, nor of the evil Consequences that attend mankind by the practice thereof. Indeed Custom makes

makes the greatest Evils easie and familiar, and even excusable in the Eyes of most People, but not in the sight of God and Nature: For this cause mankind is afflicted with many and great Perturbations and Distempers, which no other Creatures are subject unto, because men break the good Law of God in Nature, and turn the natural use of things into Wantonness, which cannot pass unretaliated; for the divine Eye and Providence takes notice of all the good and evil Works of mankind, and rewards every one according to its Intrinsick Nature, which we ought to regard, and not esteem a thing *good* or *lawful*, meerly because *Customary*, and because the Multitude do it, but rather for that very Reason we ought to suspect it; for there is scarce a worse guide than the *Croude*. Few there be that ever in their whole Lives consider, or so much as imagin that they can be guilty of any Sin with their own Wives, though they commit all kinds of *Folly*, *Wantonness* and *Uncleanness* with them: Whereas in truth, since thereby they violate the Law of God, and course of undepraved Nature, there is but very little difference, as to the *Intrinsick Evil*, between him that Marries an Old Woman, or him that commands his Wife at unfit seasons, as in the time of *Pregnancy*, or her *Lunar Visits*, and him that goes to *common Harlots*; only the former is not so Scandalous, because allowed by Law and Custom, which

which forbid the latter; but in the sight of God and Nature they are both grand Evils.

6thly, *Intemperance* is so great an Enemy to mankind, that it Corrupts both Root and Branch, as when men over-charge themselves with Meats and Drinks; which heat the Blood, and so violently inflame and swell the *Spermatick Vessels*, whence do proceed *wanton Desires*, and *loose Imaginations*, that vehemently impress and incorporate themselves in, and with the *Venerial Properties*, even as the Imagination and Desires of a Woman with-Child do impress the Image of the thing longed for, on the Fruit or Child. The Seed does contain all the true Properties, and whole state of the Mind and Sensual Powers, whether it be good or evil, at the time of Conception, and accordingly the Fruit is endued with good or evil Dispositions and Inclinations; and the *Fate* or *Complexion* of each Child is figured or framed according to the posture and Aspects of the Parents Faces, are at the very juncture, or time of *Conception*, viz. whether they look *Soberly* or *Merry*, *Languishing*, or with *wide Mouths*, *Eyes distorted*, *sullen*, *sleepy*, or *heavy* and *dull*, or *lively* and *brisk*, or any other fashion or form, the very same will the Imagination impress on the Fruit or Child; for Nature has a secret power of conveyance, by virtue of the Phantasie and Spirits, which is unperceivable to the Parents. Therefore all *Fathers* and *Mothers* ought at all times to be *Sober*, and keep themselves cool and

low,

low, that the Spirit of Understanding may have its operation. For every Thing, or Quality, whether it be Evil or Good, has a Key in it self to open its own Principle, and hath a Seed to beget its own Likeness in all particulars: For this cause a simple mean Life, in which the Powers of God and Nature have their operation in equal weight and measure, is to be preferred before the Grandeur and State of this World, *Sobriety* and the *Fear of the Lord* being the Foundation of all Virtue; for all Health, Strength and Vigour, both of the Body and Mind, do consist in the Unity of the Parts, and a just Temperament or Equality: As on the other side, *Contrariety* is the Root and Parent of all Diseases, both Internal and External. Therefore let every one apply himself to Wisdom, which will teach the *Knowledge of God in a man's self*, which Knowledge and Eye of Wisdom, will lead and conduct every one that is an obedient Student into the Life of *Uniformity*, where every property of Nature does impress and reign in each other, sending forth *Hymns* and *Hallelujahs*, and *Everlasting Songs of Praises* unto the God of Unity and Order.

Lastly, It is to be noted, that the Lord and great Creator of all Beeings, has subjected all Creatures unto his unalterable Law of Nature; and therefore they keep and observe their proper Times and Seasons for *Generation*, and consequently are more healthy and sound than *Mankind*;

kind; but man being made greater than any other Creature visible, *viz. God's Image*, and endued with divine and humane Wisdom, and a free uncontroulable Will, which he can immerse either into Evil or Good; the Lord for this cause saith, *I have set Life and Death before you, chuse ye.* Now most men inclining to the Left-Hand-way, are thereby precipitated into all *Uncleanness*, *Unchastity* and *Intemperance*, and in all Evil do as much exceed most sorts of Beasts, as Men do excel Beasts in Wisdom; for the Lord endued Man with the Spirit of Understanding, by which he might be a Guide and Law unto himself; but he has degenerated, and withstood the good counsel of Wisdom, and chosen the Left-Hand-way, which leads into all kind of Evil and Superfluity; Whereas if this had not come to pass, but instead thereof, if men had chosen the right way, and lived in the Power and Operation of God's Law, then there would have been no need of *outward Laws* and *Magistrates*, but every one would have done what was Right and Just in the sight of the Lord, from an innate Power and Virtue in himself, and not for fear of external Laws, neither would he have leaned on the Shoulders of the *Multitude*, nor complyed with Tradition and Custom, against the dictates of Nature and Reason. The *Beasts* of the Field being under the driving and impulse of Gods natural Law, they are wholly acted by it; so that when Nature stirs and prompts them on, then

they move, and when Nature ſtands ſtill, they are quiet: This is the Way of God, and his unalterable Law in the courſe of natural things; but man has ſo greatly depraved himſelf through the power of his Free-will, always inclining to Evil, that he forceth Nature out of her ſimple way, violating the Law of God, to the great hurt of his Soul and Body. But few there be that are ſenſible of the ſublime Virtues and Benefits that accompany *Sobriety* and *Chaſtity*, though the Pleaſures that attend them are ſo many and great, and moſt eaſily attainable, if we will hearken to the *Voice of Wiſdom*, which is the *beſt Phyſitian*, and the beſt *Law-giver*, and the only *Theology*; in a word, *The opener of all Seals and Myſteries, both divine and humane, and Happy, yea, thrice bleſſed are all they that are acquainted with, and obey it.*

CHAP.

CHAP. XX.

How to Cure *Wounds, Cuts, Pricks of Thorns*, and other Accidents, without *Salves, Cyntments* or *Plaisters*; Also, if any part of the Body or Flesh be *Poysoned*, it is a certain Remedy.

MAny Persons happening to *Cut*, or *prick* with *Thorns* or *Splinters* some parts of their Bodies, or being troubled with *Ring-worms*, *Tettors*, *Fellons* on their hands or fingers, or with *common Bruises*, or any the like Accidents, running presently to *Chyrurgions*, who for gain put them to much pain and misery, or otherwise tampering therewith, so far encrease those *Maladies*, that many times they grow to *Gangreens* and *Mortifications*, and their *Fingers*, *Arms*, *Legs* are often forced to be cut off, and not a few have their Lives thereby shortned. To prevent which Mischiefs, I think my self obliged, in Charity to my Country-men, to recommend to them an easie ready course of Remedy, without any Charge, Trouble or Hazard, which, as has been proved by manifold *Experience*, will not *fail* to *heal* and *cure* all such Defects; and let none slight it for its plainness and meanness, *for all the ways of God*

and Nature are so; but the Inventions of proud Man are generally obscure, scarce, intricate and difficult.

That which I advise is only this; As soon as you have cut or prickt your self, or perceive any of the before-mentioned Accidents to trouble you, and that your flesh is envenomed, *suck it with your Mouth*, and spurt out what you draw from it, and continue so to suck ever now and then; the more constantly you do it, the sooner the Cure will be effected. But if the hurt be great or dangerous, then for the more speady and certain Cure, you ought to put *Milk* or *Milk and Sugar* in your Mouth, and so suck the part afflicted, and then spurt it out, and repeat it several times, and then let it rest a while, and afterwards do the same again; and if your Wound be great, or the flesh raw, or some flesh cut off, then when you have done sucking of it one time, in the interim, till you come to suck it again, lay a *Poultice of Bread and Milk* on the place; and next time you have suckt it, lay fresh on again. This is a **certain Cure**, if you continue it, and it will perform the work in a shorter time than any *Plaisters*, *Oyntments*, or any such things: But sometimes the Venoms of such Sores are so great that it will require a proportionate time, and in such cases it will be requisit to suck it the oftner, and you need not dispair of healing it to admiration. The same is to be undestood of *Wens* & *Moles*.

For the *Attractive Faculty of the Mouth and Stomach*

Stomach is so strong, that it does by a secret power and vertue draw away the inward poyson that is kindled or awakened by such Accidents, and prevents the flux of Humors; for when any part of the Body is hurt or wounded, the Violence does certainly stir up or awaken the *Mercurial Poysons* of that part, which do not only cause the flesh to burn and heat, but those original Pyosons do so violently attract matter unto themselves, that the Wound or Hurt will quickly swell and putrifie; for the *Attractive Faculty* of Nature stands in, and hath its power from the Poysons of *Saturn* and *Mercury*. Now these venomous spirits that are so violently awakened by the Wound, the constant sucking with the Mouth does in a secret and most hidden, but real and certain way, draw forth from the part afflicted, which does not only cool it, but hinders, and totally prevents the flowing of the Humors, from the adjoyning part, and also dislodges the poysonous matter from that very part, so that by this way of *Sucking*, the Member, or part where the Wound happens, is rather made less than bigger; for that which causeth any Wound to swell and putrifie, is a certain spirituous Poyson, which this *attractive Faculty* of the *Mouth* does draw forth, and spits it away, so that then the flesh will not heat, swell nor putrifie. For the same Reasons, *Dogs*, and some other Creatures do certainly cure any Wound they receive, or other Accident of like Nature, by their *continual Licking*

ing of their hurts; for when those hot Venoms are removed, Nature needs no other Remedy, but can help her self by her innate power. Therefore in mannaging the Cure of all Hurts or Wounds, the *Artists* chief work should be to allay or draw forth those original Poysonous hot sulpherous Spirits, that are so violent in their operation, that they cause that part to burn, swell, and rage with great extreamity of Pain. For when, in any part of the Body the pure essential Spirits and balsamick Virtues are wounded, or hurt by any kind of Violence, presently the original or fierce brimstony Spirits are awakned, and then they appear in their own Form, which so long as the pure Spirits and balsamick Oyl remained entire, were hid, or rather moderated and burned gently and friendly, and gave Life and motion to Nature, but as sonn as the pure Oyl and Spirits are wounded, the aforesaid latent fierce Spirits break forth, and shew themselves, and become of a furious Nature and Operation.

The very same is to be understood in the *Vegetable Kingdom*; if you destroy the pure Spirits and sweet Oyl, or balsamick Vertues, in any thing then the original Forms of *Saturn* and *Mars* appear, as is manifest in *Charcoal* and *Brandy*. For all things, both *Vegetables*, *Animals* and *Minerals* have but one only ground and foundation, and he that understands one, by the same Spirit may see into the Grounds and Reasons of them all; nay,

nay, the chief cause and foundation of all Diseases and Distempers in the body is from the same ground; for when by Accidents or Intemperance the pure natural Spirits and sweet Oyl in the body suffers Violence, be it in what part of the body it will, then presently the Poysons in that part are stirred up, and then there is pain felt there, and thence follow those terrible *Feavers* and *Diseases* that destroy Life in a moment.

The *Mouth* and *Attractive Faculty* of the *Stomach* does not only draw forth of the *Wound*, *Bruise* or *Sore*, green or old, the poysonful Spirits which cause *Pain* and *Swelling*, but by a secret Balsamick Virtue heal such *Hurts*. But where the *Hurt* is full of Matter, and subject to Putrify, then it will be convenient to put the Juice of *Limes*, *Lemmons*, or some such keen sharp Juices into your Mouth, and so suck your *Wound*, and spurt it out, and then take more into your Mouth several times, for several days together, and not be weary in a day as some are; for Nature cannot destroy those kindled Poysons in an instant, but it will certainly do it in a shorter time, than either *Salves*, *Plaisters* or *Oyntments*, viz. in two, three, or four days, most ordinary *Hurts* will be cured, if you apply your Mouth to the sucking of it often, both in the Night and the Day.

And therefore I commend this way of Cure, especially to the Country-People, who often fall into such ill Accidents, as *Cuts*, *Pricks*, *Thorns*, *Splinters*,

Splinters, *Bruises*, and the like, which often cost them dear, *viz.* the loss of an Hand or a Leg: Nay, many times in small *Hurts* in the Flesh, having no understanding to help themselves, but relying upon other unskilful People, many have not only lost their Limbs, but their Lives. But such as shall use the means before-mentioned, shall by Gods Blessing prevent all such dangers.

If the *Wound* or *Hurt* happen in a place where you cannot come at it with your own Mouth, you may get some Body else to do it. Also, it is convenient that all *Wounds*, *Pricks* or *Cuts*, when first made, should be made to Bleed as much as may be, without prejudice to the Body; for in the Blood the fiery wrathful poysonous Spirits pass away, and then the Cure is effected much the sooner: But such as do not Bleed, nor can be made Bleed, are more dangerous, and not so soon or easily healed. Besides, it is to be understood, when the *Wound* bleeds freely, there is not any Suffocation of the pure *Volatile Spirits*, or at least wise, not in that degree, as when it does not bleed: For which cause, all such Beasts Fowls or Fish, as are killed to be eaten, if they bleed freely, their Flesh becomes sweeter and pleasanter to the Pallate, and easier of Concoction, and breeds better Nourishment, and is far Wholsomer and Healthier than those Creatures that are strangled in their Blood, as many Land-Creatures are commonly, and *Fish* in general, which is Uncleanness in the highest Degree,

and

and proves Unhealthy to the Eaters thereof.

But because this *Remedy* here prescribed, is so easily procured without Money or Price, and so truly Natural, I am still afraid that not only the Learned, but many of the Vulgar will despise this simple way: For Man is so depraved from the Innocent Wayes of God and Nature, that he despiseth all in comparison of his own Art, and most men esteem and give place to those things they do not understand; and on the contrary, despise and slight the things that they do know; and so long as any particular thing remains a Mystery, they admire, but as soon as they come to know it, they trample it under their Feet with disdain. Therefore all the *Philosophical Antients* hid the Divine and Natural Reasons of things, because they could not find any, or very few capable of that Doctrine.

CHAP. XXI.

Of *Harmony* and the Power thereof; the several sorts of Musical Instruments, and under what Planet and Sign each of them is.

AS the end of natural Motions is *Rest*, and nothing more refreshes a Mind wearied

with Labours than the sweet *Airs of Musick* and *Harmony*; so now drawing towards a Conclusion of this Treatise, I shall put a period thereto with some unvulgar Considerations of the *Nature* of *Sounds* and *Melody*.

Of all kinds of Harmony as well *Vocal* as *Instrumental*, whose variety is beyond any humane Number, together with the various *Notes*, *Cries* and *Tones* of *Birds* and *Beasts*, the Number *Seven* is the Radix, *viz.* the seven Properties or Constellations, as is manifest by the seven *Notes* or *Distances* on *Musical Instruments*; for those seven Notes are the Basis of all *Musical Composition*. The Number *Eight* is a beginning again, or a replication or repetition of the same. And which soever of these seven Forms or Constellations does carry the upper dominion, either in any *Instrument of Musick*, *Words* or *Voices of Men*, *Sounds*, *Notes* or *Cries of Birds* or *Beasts*, that same Property doth impress its Signature thereon: The same is to be understood of the variety of *Shapes*, *Figures* and *Forms* in the *Animal*, *Vegetable* and *Mineral Kingdoms*; and also of *Colours*, there being but *seven perfect Colours*, from which a skilful Painter can very lively imitate all *Appearances*, *Shapes* or *Colours* in the Universe, the Number *Seven* being the fountain whence all the Wonders of the Creator do proceed, it being the highest Number in the outward Principle.

Thus when the *Saturnine* Property shall have the chief dominion or government in any Creature

ture or Instrument of Musick, then the *Words Voice, Cries, Tone* or *Sounds* thereof are *sad, hoarse, heavy, slow, melancholy* and *unpleasant*, as if they were pressed to the Centre. But when *Mars* shall bear sway, then their *Notes, Words, Cries* or *Sounds* are *rough, loud, fierce, sharp, threatning* and *jarring*, as if the Centre of Wrath were kindled; for this cause all *Words of Men, Sounds of Instruments* and *Notes* or *Tones* of other Creatures, in whom the Properties of *Saturn* and *Mars* do predominate, are *dolorous, melancholy* and *frightful*, as is manifest by all sorts of wild savage Beasts and Birds of Prey, as *Wolves, Swine, Bears, Lyons, Owls, Kites, Ravens, &c.* all which are chiefly under the Regiment of *Saturn* and *Mars*. But all Creatures and Instruments, in which *Jupiter* is predominant, their *Sound, Words, Notes* and *Tones* are *grave, constant, sweet* and *friendly*. Where *Sol* rules, they are *venerable, filled with Majesty*, and a certain kind of *lofty Grace*. When the Property of *Venus* bears sway, the *Voice* or *Notes* are *delicate, fluent, merry, charming* and *voluptuous*, carrying with them a *sweet Violence*. If *Mercury* have the greatest Interest, then they are more *remiss* and *various*, but *very sweet* and *pleasant*. And lastly, when the *Moon* shall have dominion, the *Tones, Sounds* or *Voices* are *loud, shrill, wanton* and *unconstant*, yet *fluent, pleasant, merry*, and fit for *Revelling*.

It is to be noted, that every particular *Creature*, but more especially *Man*, does contain the true

Properties and Natures of all these *seven Forms* or *Constellations*, but that Form or Constellation which does predominate, does *sign* the *Words*, *Sounds*, *Voices* and *Notes* in each Creature, and all the other do follow & intermix their *Sounds* and *Tones* in subserviency therewith, that so in some, where the Properties are near an Equality, 'tis a difficult matter to judge what Quality is chief; but those that can distinguish the *Forms*, and what *Sounds* each gives, may, with regard had to the *shape* and *figure* of each Creature, be capable to determine the Complexion, and what Property has the chief dominion over it. But still, it is to be noted, That each Creature can alter and vary its *Words*, *Voice*, *Sounds* and *Notes* by an innate Power, according to the state of the Mind; for the Will in all Creatures, according to the capacity and nature of each, is the *Primum Mobile*, having power as it pleaseth, and as occasion and necessity requires to stir up and awaken other Centres or Natures, either for the better or the worse, as the Will shall give it self unto, or be precipitated in any of the *Seven Forms* or *Properties*, whence often do proceed various *gestures*, *motions*, *words*, *sounds* and *voices*, which do vary and differ from the predominant Quality of the *Complexion*, being at sometimes more *sanguine*, *mild* and *friendly*, but at other times *fierce* and *angry*, or *dull*, *heavy*, *venomous* and *melancholy*, or *hollow* and *strained*, as if Nature were forced out of her way. Thus 'tis apparent man may speak

friendly

friendly to one, and *fierce* and *doggedly* to another at the same time, as his *occasions*, *passions* and *interests* are; for every *word*, *sound*, *voice*, *note* or *cry* of Men and other Creatures, does not only declare what Centre and Property it proceeded from, and which does predominate in them; but does also stir up the like Centres or Properties, and thereby excite those of their own kind to various Passions, according to the *equality* or *inequality* of the Fountain, Spirit or Form whence they were generated, either to *Love*, *Trouble*, *Joy*, *Grief*, *Pleasure*, *Anger*, *Concord* or the contrary, and so make Impressions, and impose their Properties on those to whom they are directed: Every *Word*, *Sound*, *Tone* or *Note* having the Key in it self to open the Gate of its like Property, and there to joyn or incorporate; for this cause, *Angry words beget Anger*; and on the other side, *A soft Answer turneth away Wrath.* Whence is manifested the great power and efficacy of *words*, *sounds* and *harmony*, especially if the Composition shall be agreeable unto, and follow the *Cœlestial Harmony*, it will not only impose its own Properties on the Hearers, but begets *friendliness* and *concord*, powerfully attracting the benovelent Influences both of the *Cœlestials* and *Terrestials*, changing the *Affections*, *Intentions*, *Gestures*, *Motions*, *Actions* and *Dispositions* of the Auditors, quietly alluring them to its own Property. The grave consorts of *Musick*, both *vocal* and *instrumental*, are true similitudes of the *Harmonical state*

man

man was created in, if he had not fallen therefrom, and suffered his desires to enter into Inequality, where every *Form* and *Property* does strive with all its might to be Lord over the other, and so destroys all *Harmony*, and is the true Original of all Inequality and Discord, which is the Root of all Violence and Oppression: Whereas on the contrary, *Harmony* and *Concord*, whether it be external or internal, is in its own Nature innocent and friendly, the true fountain whence proceeds all *Joy* and *Pleasure*, both in Angels, Men and all other Creatures, because they all originally were derived from *Unity*.

All *Instrumental* and *Vocal Musick*, works various effects on the Hearers, according to the Equality or Inequality of each: The grave Consorts of *Organ*, *Viol* and *Voices* beget *Gravity* and *composed Dispositions*, and work so powerfully on some Sanguine-tempered People, as to make them forget all Troubles, Sorrows and Perturbations, raising up the hidden Properties of Nature & Phantasie to a state of *Unity*, that is, absolute Felicity, during the time of hearing such Harmonies: But others, who are of unevener Tempers, and further from Equality, both in their Humours and Elements of their Bodies and Minds, it makes worse condition'd, melancholy, sad and dull after a little time of hearing. This new change or alteration of Disposition, seeming burdensom to them, therefore such never care to hear *Musick* long, but had rather be entertained with the

Noise

Noise of the *Multitude*, the *Cries* of *deep-Mouth'd Hounds* and *Discourses* of *Vanity*. There are other *musical Harmonies* that are light and wanton, as of *Violins*, especially when they shall play such Tunes or Lessons as are composed by and proceed from the wild airy Phantasies of *Venerial Musitians*, which the present Age is pestered with, whose Imaginations are vain, lascivious and extravagant, and when such Airs meet with suitable wild, wanton, amorous, youthful Hearers, they have power to stir up and impress their own Properties on them, by incorporating with their *similies*.

Man is capable by his Will to work and to be worked upon by all things, as he immerseth his Will either into Equality or the contrary; if the first, then his *actions, words, &c.* incorporate with all things that stand in equal weight and measure, which is the *joy* and *solace* of Nature: And so, on the contrary, *Inequality* and *Discord* move by simile likewise; and therefore the holy Scripture saith, *The Prayers of the Wicked are an Abomination to the Lord*; for the God of Love and Mercy cannot be moved, nor the divine Influences attracted, but only those that do imitate him by living in Unity and Well-doing; and such as live under the Government of the evil, unequal fiery Nature, cannot, either by their Words, Prayers or Works move or attract any other Quality, but what is alike to their own Nature: And consequently the *Addresses of the*

Wicked

Wicked move God in the Principle of his Anger by *simile*, because all their words and prayers proceed from an evil Root.

Thus *Discord* is the Root of all Evil, and the corruption of every Life, both external and internal, *Death* it self being nothing but a *Contention*, *Strife*, *Dis-harmony* and *unequal operation* of Nature, where the strong original Forms of *Saturn* and *Mars* do rage and domineer, and with a fierce hunger destroy and raven up the friendly Properties and Preservatives of Life. All *Diseases* and *Infirmities*, both of the Body and Mind, arise from the unequal operations of Nature; and *Health* is nothing but *Harmony*, or an Agreement of the parts.

It is also to be noted, that *Harmony* and *Concord* do contain the true Properties of all Elements, Forms and Constellations, even those strong fierce forms of *Saturn* and *Mars*, whence arises *Envy*, *Strife* and *Contention*; but when these are united unto, and evenly managed by the friendly powers of Nature, they are the cause of all *Joy* and *pleasant Melody*, there being no Evil but *Inequality*, where Nature is divided, and every property is in Rebellion, and endeavours to be Master: Therefore the Lord said in the beginning, *That all things that were created, were good*; for neither the Name nor the Nature of Evil was existant, nor should ever have been known, if the Angels and Men had continued in that Harmony they were created in. There being no Evil where the Forms and Properties of the

divine

divine and humane Nature are united, nor any good, where they are separated from the divine Principle, which is the friendly Fountain that qualifies and moderates the venomous fierce raging Properties of *Saturn* and *Mars*: So that the very same Qualities that are the Root of Sorrow and Misery, both of Men and Angels, that live in, and under the dominion of the divided Forms and Properties, are the true cause of all Joy, Pleasure and Content to others that live in Unity and Concord, where all Forms and Properties embrace & court each other, whence doth arise & proceed the most harmonious Consorts and heavenly Joy: This is manifest in all *Vocal* and *Instrumental* Musick, (which is a lively and true Similitude of the internal and mental Harmony, as that is the Root of this outward Melody) Are not the *Saturnal* and *Martial* Strings and Notes as material and useful as the *Jovial* and *Venerial*? the first being the Base and Radix of all Composition, and the latter the *Trebles*; the Basis gives Majesty, and the Trebles Sweetness; the one being the *Male*, the other the *Female*, and by their Incorporating or Embracing each other, is begotten the true *Harmony* both of corporeal and incorporeal Bodies; nor can it subsist or continue where there is a separation of those Properties; if there were no *Fire*, there would be no Light.

Hence it appears that every thing is either Good or Evil, as it draws near, and unites it self, or is severed from that Fountain of Unity and

Harmony, whence it proceeds; for this separation is that which is called the Degeneration or Evil. And as every Creature, both in the *Animal*, *Vegetable* and *Mineral* Kingdoms, stands near, or afar off the Unity; so are they either Good or Virtuous, or Evil and Poysonous, according to the degrees of the Forms and Properties of the seven-fold Nature, which being near the Equality, denominates men to be *Sanguine*; as those who are more unequal in their Compositions, in several respects, are called *Cholerick*, *Melancholly* or *Phlegmatick*. And so in Beasts, Birds and Fish, those that are unequal in their Frame, are fierce, cruel and ravenous; but those wherein the Properties are more mild, friendly, tame and better tempered, are called *Clean*, and the others *Unclean*; The same is to be understood of all *Vegetables* and *Fruits*; not but that the evil and venomous Qualities in themselves, and rightly managed, are altogether as useful as the *Pure*, being the original of Life and cause of Motion; so that there is nothing *Bad* that the Lord has made, but as it becomes separated from its Original state of Unity and Harmony.

2. Of all sorts of external Harmony, *Vocal* has the highest Graduation, and is not only best liked, but makes the greatest Impression on the Hearers; forasmuch as it ariseth by an Harmonious consent of the humane Soul, having a nearer Affinity to their Fantasies, than the Sounds of Instruments, by which it easily penetrates by its

its Motions the well-tempered Air, and so into the airous Spirits of the Hearers, transferring the Affections of the *Singer*, and piercing even into the Inwards of the Soul. For all Harmony, both *Vocal* and *Instrumental* (but especially the former) have a certain secret Power to moderate various Passions and Diseases, especially when they happen to be more Mental than Corporeal; for then if the *Lessons*, *Compositions*, *Instruments* and *Genius* of the *Musitian*, shall by sympathy correspond, and agree with the dismayed Property of the Distempered, it will by degrees raise and strengthen the weak Properties, and bring Nature into a more equal Operation. Great, various and wonderful are the Uses, Effects and Benefits of *Harmony*, *Unity* and *Concord*, it is certainly the true & real *Paradisical Life*; The *Instrumental* and *Vocal* being a shadow or similitude if the Inward or Heavenly; and as it contains many great *Secrets*; so if used in the fear of God, its Effects then prove beneficial; but if contrariwise it be practised, it becomes the greatest Curse; for the higher any thing is graduated in Nature, if not well used, the Evil whereof becomes the greater.

What Sounds and Tones proceed from the four Elements respectively,

From the *Earth*, proceeds heavy, dull, slow, melancholly Tones and Sounds, rather a *Noise* than *Harmony*, mournful and unpleasant; she never insnareth any by her Charms.

From the *Water*, flow various, mixed, wanton Tones and Sounds, as it were unconstant.

From the *Fire*, sparkles up a brisk lively Harmony, but fierce and penetrating, loud and jarring.

From the *Air*, are breathed in sweet, ravishing, harmonious Tones and Sounds, *Sanguine* and delightful; this Element being the Radix of all Sounds and Harmonies.

What Planet *and* Constellation *governs each Instrument of Musick*

Bells are under *Mars* and *Saturn*, and the Sign *Aries*: They afford a Melancholly harsh sort of Musick, loud and penetrating; their dolesome Tones are from *Saturn*, suitable to accompany dying Groans, and attend Mourners at Funerals, their harsh jarring Sounds proceed from *Mars*; They are most adopted to Robustick Natures, who generally take the greatest delight in their Harmony: Ringing, moderately used, is a good Exercise for strong Bodies, but rude, and not so delicate

delicate and gentoel, as the practice of other sorts of Musick; and is also apt to be prejudicial by too much Violence.

Drums are under the dominion of *Saturn* and *Mars*, in the Signs *Capricorn* and *Aries*, which their dull, heavy, melancholly, rattling, jarring Sounds do manifest; for as they arise from the dark wrathful Centre in Nature; so they carry with them the power of the same Properties, and therefore do encourage Wrath and Violence, the pleasant Element of *Air*, which is the Life of all Harmony, is here encompassed or penned up so close, that it cannot have its free Egress and Regress, which suffocates the thin spirituous Vapours thereof, and that causeth Sounds, heavy dull and frightful. The Air being the pleasant Life in all things, and the original of all Sounds, Voices and Harmony; and in what Things, Instrument or Creature soever the Properties of *Saturn* and *Mars* are strong, and the sweet Influences of this Element obstructed, from that Thing or Creature can proceed no delightful Sounds or Melody, but dull, heavy, dolorous, Jarrings, Noises or Sounds; for there is no true Life, Light, Harmony, or pleasant Sound can arise from any, in which the Properties of Nature are unequal in their qualifying or operation; for then the Wrath of Nature becomes fierce and raging, and destroys the Moderator or friendly Quality, and so Nature can no longer continue in equal Weight and Measure.

Trumpets

Trumpets are under the dominion of *Mars*, but their Sounds and Harmonies are of a two-fold Nature and Operation; they have their fierce encouraging wrathful Sounds from *Mars*, and their lofty Majestical Harmonies from *Sol*; they afford a Masculine Musick, which encourages War-like Inclinations and Dispositions, animating both Men and Beasts, with a certain delight and War-like Charming.

Bag-Pipes are under the dominion of *Venus* & *Mars*, in the Sign *Scorpio*; this sort of Musick is sometimes used in Wars, but the Sounds & Harmonies thereof are more Effæminate & Venerial, than Martial, fitter for Peace than War, and for the Shades of *Venus* than the Fields of *Mars*, being an excellent sort of Harmony for *Shepherds*, to entertain their innocent Flock with, which *Sheep* much delight in.

Organs are under the Empire of *Jupiter* and *Sol*, in the Sign *Leo*; the Sounds and Harmonies of this Instrument are Great, Noble, and full of Majesty, Sweetness and Gravity; they seem to be as much Divine as Humane, or to afford some *Glimpse* or *Simile* of the heavenly Joy and Consort; in this Instrument the *Air*, and the pure thin *Spirituous Vapours* thereof have their free Influences, whence those lofty brave friendly Sounds and Harmonies do proceed.

Waits are under the dominion of *Jupiter*, in the Sign *Libra*; the Sounds and harmonious Consorts of this Instrument are great, noble and plea-

sing

sing to Nature; but if the Players thereon be not well skilled, they quickly awaken *Mars*'s property, which causeth the Sounds to be a little too loud, rough, rattling or jarring.

Flutes or *Recorders* are a brave noble Instrument, being skilfully handled, and make some of the best Harmonies of *Pipes*, being agreeable to both *Vocal* and *Instrumental* Musick; their Sounds and harmonious Tones are grave, and full of Majesty, attractive and delightful, especially in open Fields, and near Rivers and Fountains of Water, being under the dominion of *Jupiter* and *Mercury*, in the Sign *Sagittary*.

Flagolets are under the dominion of *Mercury* and the *Moon*, in the Sign *Cancer*; this Instrument is not so noble as the former; its Sounds and Harmonies are more Youthful than Grave, being a good Field-Musick, more proper for Shepherds and Herds-men, or Carters, and drivers of Horses, and the like, than for Consorts in Houses, being shrill, loud, penetrating and violent; but if well handled, its makes pleasant Harmony in open clear still Airy Places.

Howboys are much of the Nature of the last, being under the dominion of the *Moon* and *Mars*, in *Cancer*, a good Field-Musick, for such as look after Cattel; but not proper for House-Consorts, unless the Player have greater skill, and a better hand than is common; its Sounds being wild, loud and penetrating.

The *Base-Viol* is under the dominion of *Jupiter*

piter and *Sol*, in the Sign *Libra*; its Sounds and Harmonies are grave, noble, great and delightful, pleasant and alluring; but the Musitian must have skill and hand, or else *Mars* will spoil the Harmony by his rough jarring Sounds.

Violens are under the dominion of *Venus* and the *Moon*, in the Sign *Gemini*; this Instrument affordeth much Harmony, but it is more Airy, Brisk, Youthful and Effæminate, than grave, but delightful, having a sweet charming violent operation.

The *Harp* is an Instrument as *Excellnt* as *Ancient*; it is endued with great Variety, and if skilfully handled, its pleasant Sounds and Harmonies quietly allure all things that are capable of its Influences, to its own property, being under the dominion of *Venus* & *Mercy*, in the Sign *Libra*.

The *Lute* affordeth most pleasant soft friendly Harmonies, having a sweet violence and attractive Operation, but Effæminate; 'tis under the dominion of *Venus* and *Mercury*; its sweet attractive Sounds and Harmonies arise from the Properties of *Venus*, and its variety from *Mercury*.

The *Harpsicals* are under the rule of *Venus* and *Mars*, from the former it derives its sweet Sounds, and the jarring rough Ringings are from the latter; but if the Musitian have skill and hand, it maketh excellent Harmonies, and great Variety; its Sign is *Aries*.

The *Gitarr* is under the dominion of the *Moon* and *Venus*, in the Sign *Taurus*; the Player on this

this Instrument ought to have both good skill and a ready hand, or else *Mars* will step in with his jarring Tones and Sounds.

Cyterns and *Gitterns* are under the *Moon* and *Venus*, in the Sign *Sagitary*, being well managed, they yield pleasant soft effeminate Harmonies.

Of the Power and Virtue of Mental, Vocal *and* Instrumental *Harmony; that it can pacifie Wrath, and the contrary.*

All men do endeavour by a secret and natural Inclination, to draw all things unto their own Property, Understanding and Life, whether it be good or evil, equal or unequal; and into what Property or Principle soever he doth precipitate himself, that same Quality does reign in his Thoughts and Will, and hath the Key in its self to unlock all Natures secret Cabinets, and by its Rays can penetrate into the Depths; and wheresoever it finds its *Simile*, there it incorporates and joyneth Forces, and so becomes strong and powerful; and its contrary is dismayed and weakened: This is manifest in all unequal passionate Words and Discourses, and also in friendly Harmonies and Speeches; every Word, Sound or Cry stirs up to Love, Anger, Concord or Discord, according to the principle of that Root, or predominate Power from whence it proceeded. And these *Sympathetick Operations* of Nature, and their Antipathies, have far greater Power and Efficacy in and upon the humane

Nature, or Minds of men, than on Inanimates, they having a nearer Affinity in their *Basis*; therefore Concord and Discord, or Love and Anger, do move by *Simile* more quick than lightning; for all things do naturally incline to the Centre, and as Men by Words and Actions can and do move each other to Friendship or Hate, the same is to be understood of all other things, according to the capacity of each, as all robustick rough killing Imployments, do secretly stir them up to Wrath, Discord and Inhumanity, as the contrary Trades do beget more humane or tractable Dispositions. And so in the same manner, and more effectually, does Musick work upon the Mind and Passions of man: This the Kingly Prophet *David* was sensible of, when he harmoniz'd and play'd on his *Harp* to King *Saul*, in whose Soul he perceived was kindled the Wrath, and the unequal Powers of Nature; which the *Mental* and *Instrumental Harmony* of *David* did asswage or mitigate, by awakening and strengthening its *Simile*, and by its friendly Influences compose, and as it were by a sweet Violence, chase away Inequality, Discord and Enmity. For there is as great a power in *Harmony* to kindle and beget its likeness, as in Wrath to stir up Discord. Thus *Saul* as it were unawares suffered his Will and Spirit to entertain the internal and external Harmonies, that proceeded from *David*, which did by a certain Gleam or Ray penetrate *Saul*, and incorporate with its *Simile*, and moderated the Dis-harmonious,

nious envious evil Spirit in *Saul*, raising those Properties that were too flat; and on the other side letting down those that were too sharp and fierce, even as a Musitian tunes his Instrument there being a Sympathetical Operation between the inward and the outward Harmony, as appears, 2 *Kings* 3. where the three Kings and their Hosts were like to perish for want of Water, which came to pass through the Dis-harmony and Inequality of the Elements and Constellations; for whensoever any Element or Property does too violently predominate, it destroys the Harmony and Well-being of the whole, and Nature becomes like an Instrument out of tune: For this cause the Prophet *Elisha* called for a *Minstrel* or *Musitian*, that is, for Harmony, *viz.* for a quiet still state of mind, not only to shew the three Kings what Life they ought to live, who were departed from Unity and Concord, but also the Prophet desired to be tuned and composed, which would render him fit for, and capable of that divine Work which he was to do; For when the King of *Israel*, and the other two, came first to him, he seemed to be somewhat angry, or in wrath with him, saying to the King, *Get thee to the Prophets of thy Father; what have I to do with thee?* As if he should say, Thou art in the way of Wickedness, Idolatry, Violence and Oppression. This answer was uneven, as if it proceeded from some Passion or Intemperance of mind; but the King of *Israel* not being moved to any degree of Inequality, but answered,

swered mildly and friendly, with a yielding and penitent Voice; *Oh! Nay, the Lord hath called these three Kings together to deliver them into the hand of Moab.* This Humility and Temper in the King begetting its own property in the Prophet, he then calls for the *Musitian*, viz. for Concord and Harmony; and in the time of this heavenly Consort, the hand of the Lord came upon him, and the divine Power did arise in him, and he propheſied from an equal motion, & holy driving both of the divine & natural Properties, as well of the External as the Internal Nature; then there followed a ſympathetical operation of the Forms, an Incorporating and Harmonizing with each other; and ſo the Element of Water was excited and ſtrengthened, which before was weakened, and made as it were to diſappear by the predominancy of the Element of Fire; for when the Elements have their Qualifyings and Operations in Equality and Concord, this is the true Muſick of Nature, the Harmony of the *Megocoſm*. Harmony being the true Centre of all external and internal Felicity, wherein all things rejoyce; as the contrary, is the Diſpleaſure, the Vexation, the Terror and the Torment of the whole.

In the firſt of *Chronicles* we read that four Thouſand of the *Prieſts* and *Levites* praiſed the Lord on Inſtruments of Muſick by *David*'s appointment: And 2 *Chron.* 5. one hundred and twenty *Prieſts* blowed with Trumpets, and ſo agreed with the Voices, that it ſeemed but one

Voice

Voice, and *when they lift up their Voices with the Trumpets and Cymbals, and other Instruments of Musick, the House of God was filled with a Cloud, so that the Priests could not endure to minister, by reason of the Cloud; for the Majesty of the Lord filled the House.* Here the Mental, Vocal and Instrumental Harmony of the People did by a secret Attraction draw forth and incorporate its self with the inward and holy Harmony, so that the Glory of the Lord appeared externally; there was an inward Life, Power and Agreement in the minds of the Musitians, and whole Congregation; all was done in the Unity of the Spirit, and to the Glory of the Lord. But on the contrary, as *Amos* has it, Chap. 6. *Those that sit on the Stool of Wilfulness, and lie on the Beds of Ease, and practise Wantonness upon their Couches, and eat the best Lambs of the Flock, and slaughter the fattest Calves of the Droves, and that sing to the* Lute, *and in playing on Instruments of Musick compare themselves to* David, *and drink Wine in Bowls,* (that is, to Superfluity and Excess) *and anoint themselves Effeminately with Oyl, and yet have no Bowels of Compassion, nor Commiserate the Afflictions of* Joseph (that is, the Miseries of their Brethren and fellow-Creatures) *but crucifie the Lord of Life,* (that is, the divine Principle, by their Discord, Oppression, and Intemperances) *shall be the first that shall be led away into Captivity*: For every Thought, Word and Work follows the Principle from whence it proceeds; and as every man shall apply Musick, or any other

thing,

thing, either to the glory of God, or to his vain Glory, Vanity or Lusts, so it becomes either good or evil to him. So that what is a Blessing to one man, proves a Curse to another; and that which some Honour the Lord withal, others do dishonour him with. And as in a well-tuned Instrument, the Strings being struck or played upon, will make the Strings of another Instrument, tuned to the same Key, to move, shake or tremble; The same, and far greater Sympathy is to be understood in the humane Nature, though in so secret and in preceptible a manner as to outward Sense, that many Thousands are wounded or impressed with the Influences, before they perceive, or aware of it.

He that has not the Fear of the Lord, and the Knowledge of God in himself, is liable to be hurt by most things, not only in playing upon Instruments of Musick, as *Amos* hath it, but in and by all other things; therefore as the Wise Man saith, *Even in Plowing of Land we ought not to make others Rules our Prescriptions*, so as to imitate them like Apes; nor ought we to be froward and averse to it, because many in former Ages, or in the present, have or may use *Musick* as a Companion of Debauchery, or enticement to Evil, to the dishonour of their Creator, and the hurt of themselves: But all men ought to be Sober, and use things to their right Ends, for which they were designed by God and Nature, and then whatever they take in hand, will prove good and profitable unto them Where-

fore

fore moſt convenient it is for every particular Man and Woman to ſearch and examin themſelves, that they may come to underſtand what Spirit and Principle has dominion in and over them; if it be the divine Principle and Voice of Wiſdom, then it will lead them into the heavenly Harmony, where all the various Properties and Qualities of Nature do in friendly manner embrace each other, whence proceeds an eternal Peace and Conſort. But they that ſhall find the Spirit of Envy, Strife, Back-biting, Jeering, Scoffing, Uncleanneſs, Vanity, Oppreſſion, Killing, and the like, to bear ſway in their Minds, and reign in their Hearts, ſuch cannot make any pleaſant Harmony, but altogether the contrary, a moſt unpleaſant Noiſe, burthenſom to themſelves and the whole Creation.

But by the way, it is to be further conſidered, that there is no poſſibility that any ſhould obtain that ſublime ſtate of Unity and Concord, and to have Peace and Good-will for the whole Creation, except there be a continual Self-denyal; no Obſervations or Medium, though they be agreeable ſeemingly to Scripture will do; Men muſt not ſtand ſtill in the Wilderneſs, but preſs on towards Perfection in perſeverence.

Many in this Age have been taught this by woful Experience; At firſt, when the Day did begin to dawn, and the Star of Gods eternal Love to ſhine in them, whereby they ſaw the Errors of their Ways, whence did ariſe *Self-denyal* and

Scruples

Scruples, as to the Modes & Customs of *Egypt*, and the vain Multitude: If such had not stood still and fixed themselves in some outward Forms, but followed, like the antient Sages of the East, the conduct of that heavenly Star, till they arrived at the place where the Child *Jesus* was born, they might have travelled without stop or hindrance, through the unequal ways of this World, and the Heathenish Customs thereof, and arrived at the *Cœlestial Canaan*, a Land flowing with Milk and Honey, and entred into the ravishing Harmonies of the *New Jerusalem*. But too many, after a few steps in this *holy Journey*, having denyed themselves the Superfluities and Vanities of the World, as, some *would not eat Flesh*, because it could not be procured without breaking the Harmony and Unity of Nature, and doing what one would not be done unto, and refrained many sorts of *Plays* and *vain Exercises*, and *riding in Coaches* and *Charriots*, and *unnecessarily on Horses*, for fear Pride should get the dominion, going on foot, being generally esteemed *poor* and *base*, as though the Creator had not given man feet and legs for that use; and also were wary of gratifying their sensual Appetites with various sorts of Meats and Drinks, both in Quantity and Quality; but because they did not persevere, but looked back towards *Sodom* and *Ægypt*, became Pillars of *Salt*, and fell in the Wilderness. And the Reason is, they gave themselves liberty, and so went back by degrees, and before they were sensible,

were

were again ensnared and entangled in the Vanities of the World, and so deprived of those blessed Talents, which before they enjoy'd.

A wise conscientious *Scruple* and *Self-denial* are always the fore-runners of true Wisdom, if diligently pursued and improved, being the ways by which the Spirit of God hath dealt with man in all Ages, thereby giving him a right Understanding and Distinction of what things are good, wholsom and profitable, and what not. And this tenderness hath generally the greatest power and vigour in the beginning, as all that have travelled in this way can witness; but in process of time, if there be not great diligence used, this divine Seal becomes defaced, and the Scruple grows less and less, and a certain Freedom appears to the Understanding, which is the only time of Trial, and the hour of Temptation. Most lose ground when they come to this state, by purposing to themselves the using of those things moderately and temperately, which formerly they have spent in superfluity, and of late have altogether declined: But with colour of using moderately, many are ensnared, and by degrees led again into Captivity. It being, for Example, more difficult to drink Wine with a just Moderation, than to drink no Wine at all. And 'tis the part of a Wise man, if he sees an hundred things lawful, to deny himself of ninety of them, being certain of this, that every inferiour thing a man toucheth, or communicateth with, has a

ſpecial Power and natural Inclination to beget its own property, and by degrees enſlave the more noble Properties in man: Therefore 'tis ſafer to deny ones ſelf many of thoſe things that are lawful and mean, as well as thoſe that are not, becauſe man has power, either by ſenſe or underſtanding, to hinder the influences and ſpiritual impreſſions of Nature, if he ſhall joyn himſelf to any thiug, whether it be *Meats*, *Drinks*, *Imployments* or *Communications*, there being no Caviates that can prevent thoſe Inconveniences, but only *Scruple* and *Self-denial*, which has been, and alone is the firſt ſtep, and alſo the laſt, to all *Virtue* and *Wiſdom*. He that can regulate himſelf and his Imaginations, Words, Communications, Meats, Drinks and Imployments, may preſerve his Spirit pure and potent, and make his Soul thereby an *unpolluted Temple of God*, which is theſupream Muſick attainable, where all the various *Forms* do incorporate and imbrace each other in an holy Conſort of Love, and where there is no deſpiſing, envying or perſecuting of one another, becauſe they are of different *Forms*, *Shapes*, *Figures*, *Complexions*, *Inclinations* or *Underſtandings*, of which *Vocal* and *Inſtrumental Harmony* is a true ſimilitude. Therefore it is much to be pitied, that thoſe that are Players on Inſtruments and skilled in *Muſick* be not more Temperate, Sober, Grave and Wiſe; for the wicked Wantonneſs and vain Lives of ſome of them, have brought a Scandal on *Muſick*, and moſt People being ignorant of the

the Nature and Excellency of *Harmony*, have charged *Musick* as though That had been the chief cause of those Evils some of them have committed against God, Themselves, and the Law of Nature. But this is a grand Mistake; for the original Cause of all Evil and Sin proceeds from a mans own Lusts and Passions, and not from any outward thing. 'Tis true, man hath the two *Seeds* and *Tinctures* in himself, and as he shall give his Will up unto either Evil or Good, so he has power to attract unto himself either Virtue or Vice out of all things, and also to use them either to the praise of his Creator, or profit of himself, or the contrary; as the Apostle saith, *Unto the Pure all things are Pure*; but to the Perverse the contrary; for the Lord appears to every man, either in his Love or Anger, according to what Principle he hath suffered his Will to enter into, as the Scripture saith, *That the Lord is an angry jealous God, and a consuming Fire*; And yet again it saith, *That he is a merciful gracious God, full of Love and Pity, and will shew Mercy unto the third and fourth Generation of those that fear his Name, and live in Unity.* Therefore *Musick* is not at all to be contemned or slighted for the badness of some that pretend to its outward Practice, for they still are strangers to its inward Power and Efficacy; For *Concord* and *Harmony* are the best Accomplishments and sublimest Gifts that can be attained in this World, the pleasures of Time and E-

ternity, enduing both Soul and Body with perpetual Health, it being that happy ſtate which man, and all other Creatures do travel with great Deſires and Groanings to be delivered unto, even that holy Unity whence all proceeded.

But *Unity*, *Concord* and *Intellectual Harmony*, have hardly any thing in the Hearts of men; for if they had, then there would be Peace and Love, not only amongſt men, but to the whole Creation; for that Paradiſical ſtate in this World, which many have hoped to ſee, and do expect ſhall come, *viz.* that all Mankind ſhall live in perfect *Love*, *Concord* and *Harmony*, can never be expected to come to paſs, except men do take other meaſures than hitherto they have done: For before any can attain to ſuch a bleſſed harmonious condition, he muſt firſt live in the obſervation of Gods Law in the outward Nature; for the greater cannot be underſtood, if the leſſer be not put into practice. Man cannot by his Prayers move the Lord in his holy Fountain of Love, except he lives in the Power and Operation of the ſame Fountain; nor can attract the ſweet Influences of the Elements and Cœleſtial Bodies any other way, but by living and obſerving the ſimple innocent Law of Nature. For this cauſe thoſe that live under the dominion of the Spirit of Diſcord, Pride, Envy and Contention, their Devotions cannot move the Lord in this principle of his Love and Mercy; but on the contrary, moves him in the ſtern Wrath, and therefore is

ſaid

said to be an Abomination unto him. For this Reason there ought to be more care in every one to know what Spirit reigns in the hidden Ground of the Heart, than about outward Forms: *Every one that feareth God and worketh Righteousness*, saith the Apostle, *is accepted of the Lord*; who makes no difference of Forms; for every Form is either good or evil, as the People are either virtuous, or the contrary. Therefore it is highly necessary for every one to study the knowledge of *himself*, that he may understand the differences of Spirits, and from what *Fountain* or *Property* every Thought, Word and Work does proceed; and to recommend and promote such *Self-study* and *Heart-knowledge*, is the scope of this *whole Treatise*, which being once attained unto, a man may be able to correct himself, and *Tune his own Instrument*, whence will proceed *Concord*, *Love* and *Harmony*, without which there is no Satisfaction either in this World, or that which is to come; *For to fear God, and keep his Commandments*, is the *true Musick* which all mankind ought to be skill'd in, and practise. This is both the *Glory* and the *Happiness*, the *Joy* and *Solace* of *created Beeings*, the celebrated *Musick of the Spheres*, the *Eccho* of *Heaven*, the *Business* of *Seraphims*, and the *Imployment* of *Eternity*; Amen.

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